

CHRIST'S Commission-Officer:

OR,

The Preachers Patent

C L E A R E D:

AND, THE

Peoples plea considered.

In a Sermon preached before (and now presented to) the ASSOCIATED Ministers of Christ, in the County of Sommerſet, at a late ſolemn Ordination at Sommertou in the ſaid County, June, 9. 1658.

By John Norman, Miniſter of the Goſpel at Bridgwater.

Rom. 10. 14, 15.

How then ſhall they call on him, in whom they have not believed? and how ſhal they believe in him, of whom they have not heard? and how ſhall they hear without a preacher?

And how ſhal they preach except they be ſent? as it is written, how beautiful are the feet of them that preach the Goſpel of peace, & bring glad tidings of good things?

1 Tim. 1. 12.

I thank Chriſt Jeſus our Lord who hath enabled me: for that he counted me faithfull, putting me into the Miniſtery.

London, Printed for Edward Brewſter, at the Crane in Paul's Church-yard, and are to be ſold by Edward Roſſeter Bookſeller in Taunton, 1658.



Epistola Dedicatoria.

*Dilectissimis, & in Christo per-
quam reverendis Ministris
Evangelii, apud Somerse-
tenses ASSOCIATIS, ar-
ctissimòq; & pacis & pie-
tatis vinculo conjunctis,
Gratiam misericordiam &
pacem in Domino.*

Patres fratresq; in Christo colendissimi,



*Nte oculos ponit
conciuncula hæc
(qualis qualis est)
omnia illa, quibus
nuperrimè præbuiſtis erectas
A 2 aures;*

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aures. Quam acriùs eflagitârunt non pauci, ut in apricum feram, hanc omnibûs & singulis vestrum perquàm humillimè offero.

Non est quòd lautâ apologiâ ceulongis ambagibus vos futile & nullo cum fructu morer. Post iteratas à me denuò multumque inficias, vicerunt tandem eorum, quibus familiarissimè utor, rationes, quæ desiderio Christi, cœli, evangelii, ejusdémque Ministerii exardere mihi videbantur.

Pompaticam eloquentiam (ut *Hieronymi* *ἐπιτέτω* utar) non ambiit concionator vester, nec pruritum aurium, *a* sed prodesse

α 2 Tim. 4.
2. ὅτι ἐπι-
τίθενται
καὶ τοῖς
ἀκούουσιν
τοῖς ἀκού-
ουσιν, τὸ
πρὸς χάριν
ἐκ μνηστο-
ρῆν Chryst.
in Tit.

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b I Cor. 10

desse animis: *b* ἐν σοφίᾳ λόγῳ,

33.

c I Cor. I.

ut cum Apostolo loquar, ne

17.

inanis reddatur crux Christi.

ὅτι κ' μὴ

τοῦ ἐδόν

c Oratione itaque pressâ usus

συνηλεῖ

sum, non præcultâ ; *d* popu-

πρὸς τὸ

lari, non politâ. *e* Nec minùs

κίβητα,

τὸ αὐτὸ, ἀλλ'

de rebus Theologicis dicen-

ἀλλ' ἡ ἐπι-

dum semper duxi, quàm de

σκέττει

Philosophicis Cicero : Istius-

τῇ δόξῃ τῷ

modi res dicere ornatè pueri-

εἰς ὅρα.

le est, planè autem & per-

Chrys. in 2

spiciuè expedire posse, docti

Cor. II.

& intelligentis viri. *f*

d Quemad-

modum sa-

pienti viro

incessus mo-

destior con-

venit ; ita

oratio pres-

sa non audax, Seneca. Ep. 40. in fine. e Cujuscunque orationem vides politam, & sollicitam ; scito animum in pusillis occupatum, in scriptis nihil solidum, Id. Epist. 21. f Cicero L. 3. de finibus, bon. & mal.

Rerum Theologicarum conculcatores, potiùs, quàm con-

A 3

cionatores

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cionatores sunt, qui (secundum Hieronymum) exceptis verbis tinnulis atque emendicatis, nihil aliud loquuntur.

g Hier. Ep.
iamil. 56.

g Liceat itaque ut cum Apostolo palàm & ingenuè profitear, non statuisse me quicquam scire, nisi Jesum Christum, eúmque crucifixum : b

b 1 Cor. 2. 2. i Confess. L. 2. ca. 4.

k - Erubescat ergo superbus & infelix peccator, & timent elatione cœcatus, inâ inflammatus, impatientia vitio factus, sicut ai status, cui plus placet a s Aristotelis quam scientia de Apostolis, plus codex Platonis quam liber divinus: qui in nulli lectio l. & sic t, la sa ie nia aifficat; nullus se mo sapit, nisi fuerit Grammaticè conceptus, Dia-

& quicquid sine hoc nomine fuerit, quamvis literatum, & expolitum, & veridicum, non me totum rapuisse, sicut Augustinus. i Valeant, per me licet, oratorum lenocinia, Platoniorum & Peripateticorum

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corum sophismata :
 Arma enim militiæ
 nostræ non carnalia
 sunt , sed divinitus
 valida, ad destructionem
 munitionum : *l*
 Vivus est Dei sermo
 & efficax : *m* Tota
 scriptura divinitus
 est inspirata, eademq;
 utilis ad doctrinam,
 ad redargutionem, ad
 correctionem, ad disci-
 plinam in justitiâ :
 Nec solummodo po-
 test hominem sapien-
 tem reddere ad sa-
 lutem, verum etiam
 hominem Dei cum

*lecticè imaginatus,
 Rhetoricè purpura-
 tus, Aug. li. specul.
 peccat. c. 6.*

l 2 Cor. 10. 4.

m Heb. 4. 12.

* *Seu ἐμπλησμένους
 à Paulo scriptum
 sit, ut plerique le-
 gunt, seu ἐκπλησμένους,
 ut Complutensis edi-
 tio, vim vocabuli
 ἀπλῶς in se inclu-
 sam habet. Proinde
 ab Occumenio ex-
 ponitur ἀπλησμέ-
 νους καὶ πληρωμένους,
 q. d. integrè, plenè
 consummatè : à
 Chrysostomo an-
 tem μετὰ ἀκριβείας,
 i. e. accurate &
 exactè instructus,
 Jo. Rainold. Thesi-
 1. de S. scriptura,
 p. 64.*

*ἀπλῶς τὴν ἐκπλησμένους ; **

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2 Tim. 3.
15, 16, 17.
vide Andr.
Rivet. Isa-
gogen. ca.
25.

& perfectum, & ad omne
opus bonum perfectè instru-
tum. n

In evangelio, en! omnis
veritas est, & omnis manifes-
tatio veritatis, sicut *Origenes*.

o En! πάντων ἑυσεως, καὶ γνώμεων ἀλη-

o Homil.
9. in Ex-
od.

θείας. Uti *Basilius* p Imò, vel
Bellarmino ipso fatente, En!

p Contra
Eunomi-
um. L. 1.

sacra scriptura regula certif-
sima, tutissimàque est q

Ad eun-

dem modum & *Chrysostomus* scripturam dicit
ἀκριβῆ ζυγὸν ἀπαντῶν καὶ γνώμενα καὶ κείμενα
Homil. 13. in 2. ad Corinth. q De Verbo Dei.
L. 1. c. 2.

Ad scripturas itaque audi-
tores ubique provoco, qua-
rum adoranda est plenitudo.

r Adorò
scripturæ
plenitudinē
Terr. ad-
ve s. Her-
mog.

r Ad legem & contestatio-

nem

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nem, cum Isaiâ clamito. ss Isa. 8. 20.

Illud ipsum, quod antehac
Constantinus, in Synodo Ni-
cænâ, omnibus à me dissen-
tientibus suadeo : untinam,
& addi liceat persuadeo ! viz
ut hostilem omnem expel-
lentes contentionem, ex ver-
bis divinitus inspiratis, solu-
tionem quæstionū capiamus.

t Audiamus, quid
dicit Dominus; non
quid dicit Donatus,
v &c. vel hic, vel
ille, licèt apprimè
eruditus, amicus aut

τὴν πολεμικοὶν ἐν
ἀπελάτειες ἔργον ἐκ
τῆς θεοπνεύσαντος λό-
γων λαβόμεν τῆς ζη-
τημάτων τῶν λύσιν.
Theodor. Histor.
Ecles. l. i. ca. 7.
v—glorificatum est
nomen meū in gen-

tibus, dicit Dominus : Audi : dicit Dominus, non di-
cit Donatus, aut Rogatus, aut Vincensius, aut Am-
brosius, aut Augustinus. Aug. Epist. 48. circa mediū.

P^{ius}.

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* Contr.
Petilianū
de unit.
Ecl, ca. 3.

pius. Nec audiamus, ut inquit
idem *Augustinus*; * Hæc dico,
hæc dicis; sed audiamus, hæc
dicit Dominus. Liceat ejus-
dem verbis, & fratres a'loqui
me, aliter hoc in argumento,
quod in manibus est, sentien-
tes Sunt certè libri Dominici,
quorum authoritati utrique
contentimus, utrique credi-
mus, utrique servimus, ibi
quæramus ecclesiam, ibi dis-
cutiamus causam nostram.
Nolo equidem, (ut subjungit
ille) humanis documentis,
sed divinis oraculis, ecclesiam,
addo & ministerium, demon-
strari. x

x Idem, ibi-
dem.

Illud tamen non diffiteor,
sed

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sed planè, ut res est, haud
invitus expono; hoc aliquan-
tò majorem mihi iniecisse
scrupulum, utrùm libertas
ista prophetandi, quam adop-
târunt fratres, S. scripturæ
accommodata fuerit? an po-
tius ab aliena? *sc. quod, non* a Decet
modò in Socinianorum a Paulus
castris, usitatissime eam pro- rectè id
pugnata habemus, qui scrip- fieri posse,
turis parum tribuunt, verùm unum-
etiam, in Enthusiastarum col- quémque
lue (& ejusdem farraginis minus
id aptus sit, quod aggredi cogitat, vel cupit docendi
Theoph. Nicholaid. in refut. tract. de miss. ministrorum. In
eandem sententiam pedibus eunt. Catechelis Racco-
vienfis. c. 2. Raddecius in not. in librum Smigelecii.
Socinus in Tractatu de Ecclesiâ. Eius defensionem ha-
beris, per Theoph. Nicholaidem. modò ad

homuncionum

Epistola Dedicatōria.

homuncionum) *b* qui scripturas apertè rejiciunt At sententia

b *Es* *fr* *igi* *tur* *dog* *ma* *sed* *iesum* *&* *finè* *cor* *un* *tes*.
tentia huic uni suffragantur omnes, in hoc unum lubentissimè concuntes.

Diaboli

cū *dog* *ma* *Anab* *artisticū* *de* *hominib* *us* *sine* *discrimine* *per* *ma* *tendis* *functi* *onem* *eccl* *esiasticam* *suscipere* *&* *eccl* *esi* *am* *docere*. Hieron. Zanchi. in quartum præceptum.

Testem Deum invoco in
c *2* *Cor*. animam meam; *c* me nullis vel
1. *23*. iracundiæ, vel invidiæ igniculis exardescere, ob annunciatum Christum, ceu anhelantes sacrorum desiderio Christianos. Hoc mihi intimè in votis est, Dominumque meissis animitus & obnixè rogo, ut operarios in messem
suam

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suam ^{ἐκβάλλει}, mittat, *d* emittat, ^{d Secundū}
e extrudat, *f* ceu eijciat. ^{vulgatam}
 Nam messis quidem multa, ^{interpretationem.}
 operarii autem pauci. * Illud ^{et secundū}
 unicè memoriæ infixum ve- ^{Bez & Ar.}
 lim, quòd Domini sit extru- ^{Montan.}
 dere operarios ideoque dolo- ^{f secundū}
 si potius quàm docti est, te- ^{Eccl. &}
 ipsum intrudere, ceu injicere. ^{Syriac. ver-}
 Huc ut animum advertatis, ^{sionem per}
 in eoque cogitationes altiùs ^{Jan. Tie-}
 defigere ut placeat, suadet ^{mel.}
 hæc, quam audivistis, con- ^{g sic Hilar.}
 cio. ^{apud Leig.}
^{Critica Sa-}
^{cr. & sic}
^{ad verbum}
^{sonat, inquit}
^{Beza.}
 * Mat. 9.

37, 38. vid.
 Polycarp.
 Lyserum
 ad Loc.

Rerum summas tantùm
 persequabar: utpote, qui
 compendia longis anfracti-
 bus anteponenda semper sen-
 si. Præsertim verò, quia sic
 postulabant

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postulabant angustiae temporis, nec aliud, ut plurimum auditorum genii: ut multa in pauca conferam, & omnia (quoad possem) quae argumentum hoc spectant, ut uno quasi fasce complectar: Nonnulla insuper adscripsi: at non sine desiderio vestrum alicujus, multis mihi nominibus pariter & vobis observandi, & multimodae literaturae celebritate decorati. Hæc ad initium cujusvis lineæ sic (‘) insignita dedi.

Me ex aliorum fontibus hortulos hosce nostros irrigasse, haud inficias eo:

b Nec

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b Nec solùm ab alienigenis ^{in Est e-}
led à nostratibus ^{quod} hoc a gu- ^{nim ut}
mentum teri, eruditioni ve- ^{arbitror}
stræ latis compertum est. ^{benig-}
^{nam, &}
^{plenum}

ingenui pudoris, fateri per quos profeceris. Plini, se-
cund. ad Vespasian præfat. nat. histor.

i Joh Gerhard. Loc. Com. Tom. Sext. de Mi-
nist. Eccles. ca. 3. sect. 1. n. 54. &c. 64. &c.
Fred. Baldwin. Cas. consc. l. 4. ca. 4. casu 1. Joshs
Stegman. Photnianiim. Disp. 53. qu. 1. & 2.
Hier. Zanchius in quart. præcept. Chemnit. Loc.
Com. de ecclesiâ, Bucanus Loc. Com. 42. qu. 29.
ad qu. 45. Profess. Leyd. cens. confes. ca. 2. sect.
2. 3. Synopsis pur. Theolog. Disput. 46. c. 5.
Apollonii Consideratio quart. controvers. &c.
ca. 5. qu. 3.

k Lazar. Seaman *Παράκλησις*. Gillespy Miscell.
quest. Rutherford peac. plea. ch. 16. qu. 16. &
due right of Presbyt. ch. 5. sect. 1, 2. Collins
vindiciæ min. Evangel. & vindiciæ revindicatæ.
Hall. Pulpit guarded. Ferreby Lawf. preach Tho.
Ball. London Minist. Jus divinum Ministerii E-
vangelii. *Liber vix satis laudatus, & qui de ecclesiâ*
Anglicanâ optime meritus est.

Vestrum

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Vestram erit, reverendi
fratres, æquâ lance trutinare,
quid sit veri, & quid à vero
alieni : qui (musarum dicam?
an) scripturarum sacris ver-
satissimi estis, & politiori li-
teraturâ instructissimi. Quic-
quid boni occurrit, aut veri,
illud Dei esse, palam profite-
or: sin aliquid mali, vel falsi,

*l Omnia bona mea,
nec sunt purè bona,
nec purè mea; omnia
mala mea, & sunt
purè mala, & purè
mea. Hugo.*

*m Sic instruit Zep-
perus, de arte ha-
bendi & audiendi
conciones Sacr. l.*

3. c. 3.

(quod me prorsus
latet) hoc planè
nostris est. *l* Hic,
primùm operam de-
di, ut quantum
omnino potui, cum
scripturis loquar, *m*
& nec fallar in eis,
nec fallam ex eis

n Penes

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n Penes vos sit iudicium, his
de rebus : quibuscum, tan-
quàm grati in vos *n* Sic adprecatur
animi, & permagni *Augustinus, Sint*
affectus (licèt per- *casta delicia mea*
exiguum) testimo- *scriptura tua : nec*
nium, libellus hic *fallar in eis, nec*
deponitur. *fallam ex eis, Con-*
tes. Lib. II. c. 2.

Gratâ memoriâ amores,
mores, res vestras omnes
prosequor. Grata mihi sem-
per in mentem occurrit con-
cordia vestra, grata comitas,
grati conventus, grata consue-
tudo & colloquia. Eruditam,
quam apud vos frequentissi-
mus observavi pietatem, ex-
ardescentes preces, efferve-
centem zelum, exoptatam

(a)

sub.

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submissionem, exantlatos labores, & emeritas *ἢ ἑρπε φ-
νύτω,* laudes nulla unquam apud me debeat (nec delebit) oblivio. At temperabit sermo, quamvis nunquam tacebunt affectus. o

*o Ipse me
citius*

*quàm vos obliviscar: et si unquam sermo tacebit, lo-
quetur affectus. Ambros. de Gratiano & Valen-
tiniano.*

Pernavigate, charissimi fratres, & verbi & vitæ velis expansis, secundiori spiritus afflatu fruituri, potiamini que votis, amico fidere, amicis sanctis, ad Dei gloriam, Diabolorum gravamen, ecclesiæ pacem, & ecclesiasticorum prospera, frementibus licet &

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& freudentibus Satanâ, ejus-
que sectatoribus.

Non est, quòd nostrâ
quivis, Jonæ instar, *p* in tot *p* Jon. 1.
tantisq; ecclesiarum procel- 5, 6.
lis, ignorationis, ignaviæ,
intemperantiæ, aut ingenii
vafri somno fit consopitus.
Officio honestati sumus. Hoc

unicum, *q* quas
scintillas admoveret?
quos stimulos adji-
ceret? ut Christi
propugnatores, &
carnis expugnatores
nosmet comprobe-
mus. Optimè cedit
laboranti. *r* Nec ob-
est quo minùs in

q 2 Tim. 4. 1. ad 6.
Episcopus est nomen
quod plus oneris,
quàm honoris signi-
ficat. Polyd. Vir-
gil.

r Quot labores ve-
ritati nunc exhibes,
tot etiam remunera-
tionis pignora, intra
spet tuæ cubiculum
clausum tenes, Gre-
gor. Moral.

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lautiora provehantur dona,
ipsissimo usu, & docendo
promoveamur doctrinâ. s

¶ Quò in plures diffunditur, eò redundantior manat,
& in suum fontem recurrit. In se enim refluit ubertas
prudentia, & quò pluribus fluxerit, eò exercitius fit
omne, quod remanet. Ambros. Offic.

Quod ad me spectat, cum
præfecto Pharaoni à poculis,
peccata mea recordaturus
sum hodie; t ingenuèque

t Gen. 41. 9.
v Offic. c. 1. Lice-
at. & cum eodem
insuper adscribere
— & quantumlibet
quisq; profecerit,
nemo est, qui doceri
non egeat; dum vi-
vat. Ibid.

cum Ambrosio recog-
nosco: v quòd pri-
ùs docere inciperem;
quàm discere: Dis-
cendum igitur mihi
simul & docendum
est. Nec profiteri
piget

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piget, Augustini verbis * pa-
rū mutatis, ex eorum numero * *Ego ex*
me esse, qui docet proficiendo, *eorum*
& docendo proficiunt. x & in *numero*
hoc gaudeo (uti Seneca) ali- *me esse*
quid discere, ut doce- *profiteor;*
am : nec me ulla res *qui scri-*
deleabit, licet ex- *bunt proficiendo, &*
imia sit & salutaris, *scribendo proficiunt*
quam mihi uni sci- *Epist. 7.*
turus sum. y *x Mutuò ista fiunt*
ut homines dum do-
ceant, discant. Se-
neca Epist. 7.
y Idem, Epist. 6.

Veneror equidem inventa
sapientiæ : z & facile eorum z *Senec.*
sententiæ accedo, qui judicâ- *Epist. 65.*
runt, neminē unquā habuisse
doctrinam inimicum, nisi ig-
norantem. Ideoque de indu-
striâ, hâc in re, aliquantilper
versata fuit hæc concio, ne quis

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auditorum à veritatis trami-
te, hâc ex parte, deflectat.
Illud verò planè meminisse, &
penitâ mentereconditum vel-
lem ; aliud esse erudiri de ve-
ritatibus Jesu Christi, aliud

a Ephes. 4. 20, 21.
Nunquid Domine
Deus veritatis,
quisquis novit ista,
ipse placet tibi? In-
felix enim homo,
qui scit omnia illa,
te autem nescit:
Beatus autem qui
scit, etiamsi illa
nesciat. Qui verò &

te & illa novit, non propter illa bea-ior, sed propter te so-
lùm beatus est. & c. Aug. Cōf. L. 5. c. 4. *b* 1 Cor. 9. 27.

c Quid prodest peritum esse, & perituum?
Aug. Confes. L. 11. C. 2.

d Quid
prodest
in mūda-
scripturæ *d* ; nec ipsissimis
scripturis, post-habito spiri-
tu

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tu e. Animalis enim homo
non percipit, quæ sunt spiri-^{nis profi-}
tus Dei, in scripturis nisi, po-^{cere do-}
tenti ejusdem spiritus adju-^{ctrinis, &}
mento t, cujus inspiratione,^{marces-}
exaratae sunt scripturae g.^{cere in di-}
^{vinis?}
^{Caduca}

^{sequi fig-}
menta. & cœlestia fastidire mysteria? *Isidor. de li-*
bris Gentil. e — O Domine perfice me, & revela
mihi eas. *Aug. Confes. L. 11. ca. 2* — *Agnos-*
camus gratiam, quæ facit prodesse doctrinam, quæ
gratia si desit, videmus etiam obesse doctrinam. Idem
Epist. 107. f 1 Cor. 2. 14. Psal. 119. 18. g
2 Tim. 3. 16.

Sed manum de tabulâ. Ut
veritati & vobis prosperè suc-
cedant omnia, obnixè peto.
Ad unitis vestris consiliis,
conatibus, & cæptis omnibus,
fausta lætâque omnia precor.
Ut vivat Christus, valeat
a 4 causa

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causa ejus, vigeat concordia,
nec diutius vacillent Christi-
ani: ut revalescat, quæ est
secundum pacem, disciplina,
& radices altiores agat, quæ
est secundum pietatem, do-
ctrina; iterum atque iterum,
instat oratio

Devotissimi vobis

fratris oulérys ac in

Domino conserui

JOH. NORMAN.



To the plain, especially the
pious READERS.

NExt to the glory of God
my Saviour, the good of
your souls, was it that
subdued me; (who had els been
still deaf to all intreaties of
friends and fellow-labourers)
to let you see this from the Press,
which others (& probably, some
of you) heard from the Pulpit.
The same God, who perfects
strength in weakness, that so far
prospered it when it was deli-
vered to the ear, make it now
likewise powerfull upon the
heart, when it is delivered to the
eye. If either sin shal be restrain-
ed

The Epistle

ed by it, or the saints refreshed, or the sauciness of seducers rebuked, or the service of our Saviour regularly advanced, the speaker hath his end, the sermon its errand. Some things are now set before you, more than were then spoken: Some things which I did not then design, especially for further clearing up of objections; others, which I could not then deliver, for the fuller carrying on of the application. Both are commonly thus marked (‘) at the beginning of each line. The rest you have well nigh in the same words which you then heard, as near as my notes and memory could suggest

to the Reader.

suggest it, onely some things
now and then may be herein de-
livered less contractly: especial-
ly in the uses. Before you peruse,
pray. Man may open the Scrip-
tures to your understandings, but
God alone can open your under-
standings to the Scriptures a. As
you peruse, pause a while, and
consider; conferring the seve-
rall texts and truths, and com-
paring spirituall things with
spiritual. If you wil not meditate
upon, & search God's Word,
I shall never marvail, if you
mistake or slight mens writings.
Having perused, put things to
an issue; as in the presence of
God, judging your selves that
you

a Luk. 24.

45.

Pf. 119. 18.

The Epistle

you be not judged. Do you conclude upon the whole, that such as undertake to be teachers ordinarily in the Church without ordination, are but toying themselves in their own corruption? Oh! let conscience be put off by you, while it is ready to put to you such questions as these. Is it a sin for this man to preach, and can it be safe for thee to hear him? Can thy attendance be well, & his act so ill? Shal his guilt increase by it, and wil thine decrease? Doth he violate an Ordinance of God, and invade an office so sacred in the Gospel? And durst thou beside thy connivence at this attempt, bring it all
the

to the Reader.

the countenance, whereto thy company will amount? Could the pride of his heart make him a preacher, unless thy presence with others, (probably the more for thee) did maintain him hearers? O my soul! Shall I that hope for heaven, harden him in that sin, for which he must without repentance, howl in hell for ever? Is this to reprove? or doth it not approve this work of darkness, to give it the respect of my observance in the open light? Shall I not knowingly hereby communicate in his sin? and how can I have comfort thence for my own soul? Hath God prohibited him to preach?
and

The Epistle

and how can I have a precept to
bear? or hope to profit by
bearing him? Where have I a
promise that I shall, or how can
I pray in faith, that I may reap
any soul-advantage by him? e-
specially, while I run my self
upon such a tentation, instead
of reclaiming him from his trās-
gression? Nay, hear the Word
of the Lord: I sent them not, nor
commanded them: therefore they
shal not profit this people at all,
saith the Lord, Jer. 23. 32.
Hearken not to the words of
such Prophets; for I have not
sent them, saith the Lord, Jer.
27. 14, 15. & 23. 16. with 21.
Reader had'st thou seen the pub-
lick

To the Reader.

lick tears, that were bled forth at the eyes; or heard the passionate throws, that were breathed forth from the hearts by one of those servants of Christ that were solemnly set apart [That ever he should preach so many sermons without a solemn sending forth! and to which he could see no promise of successe! &c.] It could not but have made some impressi^{on} upon thy heart, as it did upon mine and many others. I shall detain thee no longer, but to deliver my own soul, in the words of Zealous, and Studious Baxter *. Christian Reader, as ever thou wouldst be sanctified, confirmed, and saved, hold fast to Christ, Scripture, Ministry, and Spirit; and that in the Church & Communion of Saints; and abhor the thoughts of separating each from other. And to declare my sense of the same truth, in the same terms, with holy and humble Dr. Sibbs *, now in heaven. I speak

* First
sheet for
the Ministry,
p. 14.

* Epistle
to the
Reader before
P.

Bayne on
the Ephe-
sians,

The Epistle, &c.

not as if way were to be given to Vortian, lawless, licentious, liberty of prophesying; that every one, as soon as he is big of some new conceit, should bring forth his abortive monster: For thus the pillars of Christian faith would soon be shaken, & the Church of God, which is an house of order, would become a Babel, an house of confusion. The doleful issues of which pretended liberty we see in Polonia, Transylvania, and in Countries neerer hand. Reader, the doleful issues which we see in England, let us sigh over, & spread before the Lord, in whom I rest.

Thy soul-friend,

JOHN NORMAN.



CHRIST'S

Commission-Officer :

OR, AN

Ordination-Sermon.

2 Timothie 2. 2.

*And the things that thou hast heard of me,
among many witnesses, the same commit
thou to faithfull men, who shall be able
to teach others also.*



Here two Epistles ^{to} ~~of~~ *Timothy*, and the next to *Titus*; what are they, but *Paul's* Directory for the regular continuance, and reverend carriage of the Gospel-Ministry? Two things he insisteth upon principally: The investiture
B of

of some with the Office of Ministers, the
 imployment of such in this Office. How
 and on whom *Timothy* and *Titus* shall
 confer it, and how themselves and those
 should carry themselves in it: what
 was their part for delegating men to the
 Ministry, and what must be their own
 and others part and demeanour in the
 Ministry. These things are very accu-
 rately and abundantly interspersed.

Lo, it is not enough (without further
 preface) that *Timothy* in these, and *Titus*
 in the next Epistle look how they do
 comport themselves, but they must com-
 mit this sacred trust to others; the ne-
 cessity of the Ministry is so eminent: and
 this with the best-lighted caution, and
 most studious circumspection, the nature
 of the Ministry is likewise so excellent.
 This, this beloved & much revered;
 which is the end of your present conven-
 tion, is *Paul's* charge, and must be *Timo-
 thee's* care in this verie. *The things that
 thou hast heard of me among many witnesses,
 the same commit thou, &c.*

Four things wust be here briefly enqui-
 red into. 1. The matters or things which
 are to bee committed. 2. The manner
 how.

how? 3. The man by whom. 4. The men to whom these things are to be committed.

First, what are the things which Timothy must commit? Paul tells him, *The things that thou hast heard of me, the same commit thou.* But whether those which hee had heard from Paul publicly and openly in his preaching, or more particularly those at his own ordination, when hee was put into the Ministry by Paul, (a) together with the Presbytery, ^{a) 2 Tim.} (b) be the chief or only things in our ^{1. 6.} Apostles eye, it is not expressed: The ^{b) 1 Tim.} ensuing words bespeak the last (at least partly, if not) principally intended. Timothy it is plain, is not only charged in these Epistles with teaching others, but with ordaining teachers: And no doubt, but with committing unto others the Office to teach, he is to commit such Gospel-truths by teaching, as shall be of best, and most interviency, to their holy and happy conduct, throughout the difficulties, and discharge of their office of Teachers. A point of easie observation, and eminent use, which could not probably be omitted at the Apostles Ordination of Timothy, that hath obtained

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well nigh an universall concurrence, at every Ordination since.

Secondly, but how must *Timothy* commit these things? *παράς*. It would be little other than a wast of precious time, and of your patience, to produce the severall Scriptures in which, or purposes to which, this word is used. There are

(c) 1 Tim. 1. 18. cum 2 Tim. 1. 14. can with any probability bee tendered Lu. 12. 48. here: viz Either that *Timothy* commit
 ὁ παρὰ these things to others in way of doctrine
 θεολογῶν. only, by teaching and opening these
 Theophyl. things to them: or in way of delegation
 Etus hoc also; and speciall trust, as the word is
 discrimen often used; (c) trusting these things
 constituit in with them as Officers, who are to teach
 verbis others, and must therefore be a deposito-
 διδόναι & ry and treasure house of divine truths
 παρὰ. θε. for others. This latter sense, which em-
 vocat. Illud nently taketh in the committing of the Of-
 accipit de fice to teach, is that which to me seems,
 miraculorū done, hoc most especially in our Apostles design
 verò de Mi- and purpose, for these two reasons. Be-
 nisterio. vi- caute, 1. This most openly corresponds,
 de plurā a- not only to the subject in hand, but to
 pud Beza the scope of the whole: both Epistles
 ad loc. & Leigh. Crit. being to direct *Timothy*, especially about
 Jac. ad ver. publick
 hum.

publick Ordinances and Officers : how he shall Ordain Officers, and how these and himself shall order the affairs of their Office. 2. This hath the most obvious, if not the only countenance from the Characters given us, of the men to whom *Timothy* is to commit these things which are immediately subjoined. For if *Timothy* were to commit these things to them only, in way of doctrinal teaching ; what need or use was there, of so severe a restriction, or of such speciall qualifications, as we read added ? *faithfull men, able to teach others also* : which *Gillespy* in his *Miscellany Questions*, *Collins* in his *Vindicia*, and the *London Ministers* in their *Jus Divinum Ministerii Evangelici*, do very well observe. No doubt, but as to the doctrinall teaching of these things, *Timothy* was no less a debtor, than was *Paul* to the *Barbarian*, as well as *Greek* ; to the unlearned, as well as learned ; both to the wise, and to the unwise, *Rom. i. 14*. So that *Timothy* is to comit these things, more than in way of doctrine only : He is to commit them in way of delegation also, unto such *faithfull men*, as shall be able to

teach others : which cannot rationally be understood, of other than publick and authoritative teaching; it either 1. the quality of the men, or 2. the contents and aim of these Epistles, which concern publick transactions in the Church, especially publick teachers; or if 3. the command it self be duly weigned: for such as are to teach but privately, and from grounds of charity only, need no such commitment of these things to them, nor needs it that there be such choyce of men : this being every man and womans duty, Heb 5. 12. Nor can any thing be justly impleaded, from the Apostles use of the future tense, [who shall be able to teach others also] for though that they shall be able to teach others be necessarily antecedent to the commitment of the Office, sensu physico, i. e. that they shall have abilities to teach : yet it followeth, the commitment of the Office, sensu morali, i. e. that they shall use such abilities ordinarily, or be able to teach others, acceptably, and lawfully : remembering still that old, honest, and received principle. Illud tantum possumus quod jure possumus. We are able to do no more, than we are able in Law, or may do lawfully.

lawfully. And thus our text aptly corresponds to that of the same Apostle, Rom. 10. vers. 15. How shall they preach except they be sent? i. e. how shall they preach warrantably? Abilities they must have before sending, but sending vests them with authority. So that the words speak as much in effect as this; Doth Timothy know such as are faithfull and fit, or able to teach others; he must commit these things to them, as Trustees for others. Doth he find any so qualified for the Office to teach, hee must leave them Commissioned to this Office: Are they qualified with fidelity and ability, Timothy must commit to them a furniture of authority.

Thirdly, but how must Timothy commit these things, this Office to them? What! he only? he, and none but hee? No, we never find the Ministry committed to any, by a single person; but still it is done by severall in society. We always read of more than one concurring to it, and never remember less than two: And those are no less than were Paul & Barnabas, Act. 14. 23. The Twelve are associates in it, Acts 6. 2, 3, 6. and it is the joint act

of how many teachers and Prophets? *Act.* 13. 1, 2, 3. The seat and subject of this power, is not a Presbyter; but the Presbytery, 1 *Tim.* 4. 14. Can we rationally think, that *Paul* doth require *Timothy* to commit the Ministry to others, so as recedes from, and hath no consistency with the practice of *Paul* in the same case, upon *Timothy* himself? Well, and who of us doth not remember, that *Timothy* received his Commission, not only by the laying on of *Paul's* hands, but of the Presbytery likewise? 2 *Tim.* 1, 6. and 1 *Tim.* 4. 14. True 'tis, that *Titus* is to Ordain Elders, Κατὰ πόλιν, City by City, where the Churches were planted, and their condition called for it; but with this proviso, as *Paul* had appointed him, *Tit.* 1. 5. And who can think, that *Paul's* appointments, and *Paul's* actions should so little accord, or so much interfere? that *Paul* should order either *Titus* there, or *Timothy* here, to do that singly by himself, which *Paul* an Apostle never did (if I may not say, never durst) but in society? It is granted, that this command did concern *Timothy* eminently, and signally above others; but not exclusively,

clusively, so as to shut out all others. It must be done by others likewise, though it be directed to, and is to be directed by him especially, as one that had an eminent and speciall trust, about the ordering of this and all other Church affairs being by office an Evangelist. 2 Tim. 4.5.

Fourthly. Yet once more; to whom must *Timothy* commit this trust, these things in way of office? What? to all the Congregation? No: There must be some to be taught, as well as others sent forth to teach. What then? to any of whatever qualification? Nor this. They must be at least men of a good life, faithful men; yea, and men of good learning too, that shall be able to teach others also.

The text thus opened, the truth is obvious, which I shall at this time take up, or observe from it.

Observ. Those that are authoritatively from Christ, in his Church, to teach others, must have that Office committed to them, as well as be qualified for that Office.

How orient (*me thinks*) is this observation in all its truths from the text? Lo, 1. Some there must be in the Church, who

who are authoritatively from Christ to teach others. But then 2. That there may be such in the Church who are from Christ to teach authoritatively, they must have the Office committed to them by some *Timothy*. Yet 3. *Timothy* may not give Commission to this Office, unlesse he find qualifications for this Office. *Timothy* may not dare to confer authority on any, without due cognizance first had, both of their fidelity and ability. Well, 4. Hath God qualified any with fidelity and ability; yet though they are able to teach others, they may not acceptably teach others in the sense mentioned, (unlesse for proof of those abilities) untill *Timothy* hath from God committed to them authority likewise.

But to lead you further abroad. Give me leave to open and offer to you, these five things, and thereto lend me I beseech you, your most strict and serious attention. 1. There must bee some in the Church who are by Office from Christ authoritatively to teach others. 2. They must be qualified for this Office. 3. They must have this Office committed to them. 4. How it must be committed. And 5. Why
it

An Ordination-Sermon.

it must be committed to them.

First, there are to be some in the Church, who are by Office authoritative-ly from Christ to teach others. I say by Office; but this not civil, but spiritual. Officers wee are, not in the Commonwealth, but in the Church, to which Christ hath promised, I will also make thy Officers peace, *Isa. 60. 17.* Thus brethren and beloved, we may with *Paul* magnifie our Office. * An Office the Mi-^{* Rom. xi,}nistry is, *1 Tim. 3. 1.* Yea, such is the^{13.} Deaconship, *ver. 10. 13.* and therefore this much more, which as to your want, and its worth doth so much transcend that, as the Apostles intimate *Act. 6. 2.* What lesse than this? [that it is an Office] doth *Paul* assert of his own Ministry? *Rom. 11. 13.* or assure the Saints of ours? when he tells them, *Rom. 12. 4.* That as we have many members in one body naturall, and all members have not the same Office; so 'tis in the body mysticall too, *ver. 5. 6.* wherein Deacons, Pastors, Teachers, and Rulers be in distinct Office, as the 7. and 8. verses import. So that Preachers are by Office distinct from and dignified above the people. Are
all

all Teachers saith the Apostle, 1 Cor. 12. 29. It is no more possible that all be Ministers or Teachers in the body spiritual, than that all be Magistrates in the body civill; or that all be Officers in the body military; or that all the members be eye or tongue, in the body naturall: If *all* may be *Teachers*, where are the others to be *taught*? of whom this Text tells us. Need I mention the practice under the Law, the Prophecies then touching the Gospel, or the precedents left us in the times of the Gospel? He that runs may read, a constant discretion *between the Priests and people then, between Pastor and people now, between the members of the Church, and the Ministers of the Church in both. To the Law and to the Testimony.* And here how eminent a difference hath the Holy Ghost made! Ministers of the Church are to be *overseers*, members of the Church to be *overseen*, Acts 20. 28. These are set *under*, those said to be *over* them in the Lord, 1 Thes. 5. 12. These are to submit, those to preside and rule, Heb. 13. 7, 17. Briefly, these to be *taught*, the other to *teach*, Galat. 6. ver. 6.

Yea

Yea, teach we must not only with *affi-*
duity, but with *authority*. With *authority*
 I say, not *magisterial* indeed, as if we were
Lords over the Church; 1 Pet. 5. 3. That
 is interdicted: *Mar.* 10. 42. but *Mini-*
steriall, as *over the Church in the Lord*;
 1 Thes. 5. 12. this is encouraged. *Heb.*
 13. 17. Far! far be it, that we should
 preach up such an authority, as if we had
dominion over your faith! 2 Cor. 1. 24.
 No, all the authority which we plead
 for, is the *dispensation* (not *domination*)
committed to us, for the good of the faith-
full. 1 Cor. 9. 17. The authority which
 the Lord hath given us, is for your *edifi-*
cation, and not for your *destruction*, 2 Cor.
 10. 8. And with this restriction, and un-
 der this respect, let me tell you; that we
 are to teach, and exhort, and rebuke, not
 only *with authority*, but *with all authority*,
 Tit. 2. 15. and there is not that holy
 Minister, but may speak with holy *Mi-*
cab, according to his measure: *Truly I*
am full of power by the spirit of the Lord,
& of judgment, and of might to declare un-
to Jacob his transgression, & unto Israel his
sin. Mic. 3. 8. True it is, that all Church-
 members ought to be teachers of others.

Heb.

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Heb. 5. 12. But this private and charitable: Christ hath therefore over and above, appointed in his Church such teaching likewise, as may be *publick and authoritative. i. e. that there be such teachers, who are by power and authority derived from him to them, publickly to open and apply the Scriptures, for the conversion and edification of souls; as in his stead, and not only in private,* "Where yet, such in teaching
 "are properly enough said to preach,
 "though it be in a *private house. Act. 5.*
 "42. or but to one *particular person; Act. 8. 35.* it being not simply an act of
 "charity in them, but an act of *authori-*
 "ty, which it cannot be said to be in o-
 "thers. *Charitative teaching* which should be *every mans work*, too soon becometh *no mans work*. And therefore, Christ hath ordained, that there be peculiar officers for *authoritative teaching*, who are to give themselves wholly to it,
 1 *Tim. 4. 15.* and must not only be able to teach, as the Text speaks; but must be apt to teach, 2 *Tim. 2. 24.* and abide in teaching. 1 *Tim. 4. 16.* And unto these teachers, all people are bound to attend, as those that teach *not only by a-*
bility,

bility, but by authority derived from Jesus Christ. Luke 12. 16. Indeed, how shall they hear without a preacher sent? Rō. 10. 14, 15

Think you, that such teachers are now ceased; and that this office was of no longer continuance, than the first age or century of the Church? Oh! Where are your considerations of the everlasting Kingdome of Christ? (a) of the Churches perpetual existencies? (b) and of her continued pressing exigencies? (c) or of our dearest Christs ends by, and engagements to the Ministry? (d) Did a Kingdom ever stand without Officers? Did the Church ever subsist without a Ministry and Ordinances? Or hath Christ said that she ever should, on this side glory? Nay hath he not rather told us, that the word of the Lord endureth for ever, and that this is the word, which by the Gospell is preached to you? 1 Pet. 1. 24. 25. Beloved, did not Christ assure his Christian Churches by prophecy under the Old Testament, of giving them teachers by office, without limiting it to this, or that Century or age? Jer. 3. 15 Nay rather, letting us understand, that he will have such continued, even after the

a) If. 9. 6. 7.

Lu. 1. 33.

b) Mar. 16.

18.

Heb. 12.

27, 28.

c) Rom. 10.

14.

Eph. 4. 12.

13, 14.

d) Mar. 28.

19, 20.

Lu. 24. 46,

47.

the Jews are called, if you compare that vers with the 14, 16, 17. ver. Or Jer. 23. 3. 4. &c. or Isa. 66. 20, 21. Besides, When Christ had actually sent forth first the Twelve, *Mat. 10. 1.* and after that the Seventy, *Luk. 10. 1.* and again enlarged their Commission, *Mat. 28. 19.* doth not he ascertain his presence with them, e're he parted from the earth, alway, *to the end of the world, ver. 20.* which could not intend themselves onely, but must in-

** Quamvis quoad modum & gradum extraordinarii Ministri nullos habent successores, quoad ipsam tamen essentiam administrationis, eodem officio funguntur Ministri Ordinarii versus Ecclesiam, quo extraordinarii olim fungebantur Amel. Medu. Theol. lib. 1. ca. 35. n. 4.*

clude their successors, * who ever are, according to his ordinance, bid go teach and baptize : For the Disciples, where are they and the Apostles ? do they live for ever ? Again, being ascended up on high, did not our Lord Christ give gifts unto men ? and thus, not only some Apostles, and some Prophets, and some Evangelists ; but som Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: ends of continued and constant observation, need, and use. But till when, shall these Pastors and

and teachers endure? and how long shall the Church enjoy them? Till wee are ^{* in: Tū} all come in, or into ^{* the unity of the} the unity of the ^{in: Tū} faith, and of the knowledg of the Son of ^{in: Tū} God, unto a perfect man, unto the mea- ^{scitē expo-} sure of the stature of the fulness of Christ, ^{suit Syrus} Eph. 4. 8, 11, 12, 13. Shall I add to all ^{interpres,} this? how Christ hath particularly di- ^{quasi Scrip-} rected, for the investiture of fit and faith- ^{tum fit,} full men with this Office, in his severall ^{in: Tū} Churches, in these two Epistles to *Timo-* ^{in: Tū} thy, and in the next to *Titus*; and how ^{Beza An-} hee will have these Commandements, ^{not. maj.} inviolably and impartially kept until his ^{ad. Loc.} appearing, 1 Tim. 5. 21, 22. chap 6. 14. Readers, if you can believe, that there is no more need of labourers for husbandry, [1 Cor. 3. 9.] or of seedsmen, or reapers for harvest, [2 Cor. 9. 11. Luk. 10. 2.] or of builders for houses, [1 Cor. 3. 9, 10.] “ or of some to plant and water for gar-
“ dens and orchards; [1 Cor. 3. 6.]
“ then, and not till then, may you be-
“ lieve that the Church shall have no
“ more need of Ministers by office: for
“ thus the Scriptures mentioned, express
“ our necessities of them to us. Sure I am,
“ if Church-members may be still called
C “ the

Christ's Commission-Officer :

"the Sons and Daughters of God, 2 Cor.
 "6. 16. Such Minuters may be likewise
 "called the Spirituall Fathers, that be-
 "get them, 1 Cor. 4. 15. the spirituall
 "nurses that feed and nourish them,
 "1 Thes. 2. 7. 1 Cor. 3. 2. and are the
 "stewards, that when grown up, are to
 "give them their portion of meat in due
 "season, Luk. 12. 42. In a word, if men
 "had need still to be believers, they have
 "still need of Ministers, by whom ye be-
 "lieved, 1 Cor. 3. 6. and if ye are still Pil-
 "grims and strangers, 1 Pet 2. 11. how
 "ye can want such Officers as are called
 "guides, Heb. 13. 7. and the light of the
 "Word, Mat 5. 14. I must profess, I see
 "not; farewell the Office-Ministers of
 "Christ in England, and farewell the
 "chariots and horsemen of England, 2
 "Kings 2. 12.

Seet. 2.

Secondly, those that are by Office au-
 a) Tit. 1. 5. thoritatively from Christ to teach o-
 with 7. ther, must be qualified for this Office,
 Phil. 1. 1. before they have it committed to them.
 A& 20. 17. This is a true saying indeed, if a man de-
 with 28. *ἐπισκοπος* fire the Office of a Bishop; (which term
 a word e- in Scripture phrase, bespeaketh no more
 everywhere then a Presbyter or Minister (a) many of
 else rede- ed Bishop by our translators.

our

our English Bishops *i. e.* Prelates themselves being judges (*b*) he desireth a good work, *1 Tim. 3.*

ver. 1. But must not this be acknowledged a true saying likewise, that who and what the man is that desireth it ; [how able ? how apt &c ?] should be first considered, before he be Commissioned, or set apart unto it ? Else what mean those numerous characters, which *Timothy* hath

given him in charge, that are continued to the eight verse, and whereof *Titus* is re-minded likewise, by the same Apostle, when he appoints him to ordain Elders in every City, at least of *Creet*, *Tit. 1. 5. ad 13.* Or what means else that notable and no less dreadful charge ? *1 Tim. 5. ver. 21. 22.* I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other mens sins, keep thy self pure. Ah my brethren! *Church-work is chary*

b) A. B. Whitgift against Cartwright, p. 383. Anselm in *1 Tim. 3. B.* Bridges of the Princes Supremacy p. 259. B. Bilson against Seminaries lib. 1. p. 318. see B. Jewel against Harding Def of the Apolog. par. 2. ch. 3. divis. & chap. 9. divis. 1. & B. Morton Cathol Apol. par. 1. ch. 33.

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Act. 20. 28
1 Pet. 1.
18. 19.

work. Lay we on hands suddenly, and we lay them on sinfully. And to be sure, we shall partake of other mens sins, if we shall so little prize their, our own, & other mens souls, which any thing below the blood of him that was God, is too smal to purchase? Come first, who is the faithful and wise steward? him shall the Lord make ruler over his household, Luk. 12. 42. And shall we, who are the Lords by Office, and must account to the Lord for our Office; shall we make them rulers, who will manifestly ruine more than rule the household of Faith? Can wee keep our selves pure, and yet be careless of conferring such a power, such an honour, as the Ministry is? it hath a power to bind to, & loos from hell; A power to open and shut heaven, Mat. 16. 19. and an honour abstractly so called, Heb. 5. 4. that doth not onely speak us to be Embassadors for Christ, 2 Cor. 5. 20. but Angels rather than men, Rev 1. 6. 2. O beloved! who is sufficient for these things? Surely none are in regard of adequation, and alas! how few in regard of acceptance? But what though we cannot find men equall to the Office, shal we forget, that men should bee able for the Office?

Office? * Surely, the bold precipitancies of men uncalled upon this Office, and the bloody preceleratings of men unqualified into this Office, are abominations never enough to be bewailed before the Lord.

* See more
ule 2 sect 1

Thirdly, Those that are authoritatively from Christ to teach others in his Church, must not only be qualified for this Office, but must have the Office committed to them. Hear the Apostle; *How shall they preach except they be sent? Rom. 10. 15. How shall they saith he? Nay they do; and this how often! how open! and God sent them not, say the godly: Yea I have not sent these Prophets, yet they prophesied, saith God himself. Jer. 23. 21. True, they do it wickedly; but how shall they do it warrantably? How shall they preach except they be sent? i. e. with the approbation of God's Law; they may easily adventure upon it from their own lust, How shall they preach either with success and countenance from him? or without sinfull and sawcy presumption in them? How dareth he perform the Heralds Office, to proclaim war and peace in the conscience, who was never put into the*

Office, nor can produce an Herald's patent? This is the Metaphor, *ὡς δὲ κη-
ρυξοῦν* How shall they preach as God's Herald's? Lo Christians! *beside meetness for the Office, an Herald of God, a Minister, must have mission: suitableness to the Office is not enough without sending.* Nay, are you not told, in the same strains of reason and Rhetorick; that there is as great a necessity of sending, that we bee preachers, as was and is of preachers, that you be hearers? or of hearing, that you bee believers? or of believing, if you expect an answer to, and the acceptation of your prayers? So high our Apostle carrieth it, if you look back upon the 13, and 14. verses. Such an holy concatenation maketh he of all these. 'So that you cannot bear us in hand, with the blasphemous Socinian, that there remains no more a necessity of such sending, since the Apostles ceased: for that (say they) * these were to preach a new doctrine, which we now are not. For with what faithfulness can this be said, *in regard either of hearers, the interrogations all running in so clear and constant a stream?* 'Tis as much said, How shall they

* Ostorod
in Instit.

c. 42. Th.

Nicholaid.

in defens.

Tract. so

cui de Eccl.

c. 1.

Schmalz.

in refert.

Thes. D.

Frantz.

per. 2. dis-

put. 4.

' they hear without a Preacher? and
 ' how shall they believe in him of whom
 ' they have not heard? &c. as how shall they
 ' preach except they be sent? Or in regard
 of the holy Apostles? who assure us, that
 ' they preached no other things, thā those
 ' which Moses and the Prophets did say
 ' should come. *Act. 26. 22. Chap. 24. 14.*
Chap. 28. 23. And not only, as they
 passed to and fro, did they ordain Elders
 ' in every Church, *Act. 14. 23.* but pre-
 ' scribed a constant course for Ordinati-
 ' on likewise, as the Epistles to *Timothy,*
 ' and *Titus* witness. Nor can you say,
 ' that they are sent of God, who are on-
 ' ly gifted. For as it is not said; how
 ' shall they preach except they be gifted?
 ' but, *except they be sent; and that as watch-*
men and messengers, as the next words
 ' import out of the Prophet *Isaiah 52. 7.*
 8. So, the Scripture never saith that gif-
 ' ting is sending, but supposeth that or-
 ' dinarily before this; & distinctly speaks
 of δύναμις and ἐξουσία. *i. e.* of the abilities
 ' to preach or prophecy, and authority
 ' to preach or prophecy, of mens *suita-*
ble qualifications for it, and *sending forth*
 with commissions for it. Witness *Ezek. 2.*

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2, 3. *Isai.* 6. 7. 8, 9. *Jer.* 1. 7, 9. *Joh.* 20.
 21, 22. And what though it be true ;
 that sending imports many times, Gods
 commanding men to go forth to the
 work of the Ministry ? yet, as no gif-
 ted brother can shew us any such com-
 mand from God, so it's observable ;
 that the Scripture never mentions any
 as sent forth to preach or prophesie, but
 the same persons were always, either
 mediately or immediately, appointed
 of God unto the Office. Witnesse *Isai.*
 1 8, 9. *Jer.* 1. 5, 7. *Ezek.* 2. 4. *Mat.* 10,
 1, 5, 16. *Mar.* 3, 14. *Joh.* 1. 6 *Mat.* 11.
 10, &c. An immediate missiō & appoint-
 ment to this Office there are no pious
 men will boast they have ; or if they
 did, there are no prudent men will be-
 lieve they have, till, they see it attested
 with a power of miracles ; Nor is there
 any promise whereupon any should
 hope for it. So that I cannot but con-
 clude upon the whole : *That no man can
 now preach Ordinarily and orderly, without
 Ordination, or being sent forth of God me-
 diately. He sins in preaching that is not
 thus sent forth with power.*

But to draw the proof of this propo-
 sition out into more particulars. Bee
 pleased

pleased to observe the expresse precepts, eminent precedents, and evident prescriptions, wherewith God hath countenanced it, and the elegant properties & titles wherewith Ministers are clothed, which bespeak it.

Sect. 1. See the *expresse precepts of* ^{1 Tim.} *God for it* (to wave the implicit only. ^{5. 22.} *Behold as they ministred to the Lord;* ^{Rom. 10.} *and fasted,* ^{15.} *Act. 13. 2. the holy Ghost said* ^{Heb. 5. 4.} *Separate me Barnabas and Saul for the work whereunto I have called them.* And accordingly, the Prophets and teachers, mentioned ver. 1. When they had fasted and prayed, and laid their hands on them, they sent them away, ver. 3. Observe, Christians. God had suited them to the work, God had supplied them with fitnessse, yet these must separate them to the work, and send them forth. And why this separating, think we, of such extraordinary officers; if not to sanctifie, as it were, and seall an *Imprimatur* upon the ordinary rule? It is granted, that *Pauls Apostleship was not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead,* Gal. 1. 1. That he was first immediately designed hereunto by Jesus Christ, as it was

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was declared to *Ananias*, *Act. 9. 15.* But if the holy Ghost will have one so miraculously & immediately called, to pass this common road, before the ordinary execution of his office among the Gentiles; who of us then, may plead immunity from it, or proudly take another by-path? Though God had every way qualified *Paul* and *Barnabas* for the ministry, though God had eminently called them to the ministry, yet that these Prophets and Teachers do externally commission, or separate them to the Ministry likewise, is evidently the command of the Holy Ghost. Let me present you next with that precept of God by *Paul* to *Titus*, *Ch. 1. 5.*—*And ordain Elders in every City, as I had appointed thee.* What Elders meaneth he? By age? No, time, as one saith, *not *Titus* must make these. What Elders then? Elders by Office, as the words ensuing clear it; and those, not in the state, but among and over the Saints: Bishops, or overseers, who are to hold fast the faithful word, verse 7, 9. Now thus, there is somewhat supposed in these words, that there should be Elders in every City, where the Churches were esta-

* Collins
vindic.

Minist,
Evang.

qu. 2.

* Δε γαρ

τὸν ἐπίσκο-

πον &c.

established; and *somewhat* proposed how the Churches must be supplied with Elders. How so? *Titus* must ordain them, Ordain Elders in every City. They are not Elders by Office then, till Ordination. But what is this? must *Titus* qualifie them for this Office? and is this all, which is intended by it? No; this was God's part, and is to be presupposed on their part, e're *Titus* may put forth any such act towards them, as Ordination is; if you consult the following verses 6. ad 10. *Titus* may discuss and ventilate their gifts and qualifications, but God onely can derive and furnish. (d) That which *Titus* hath in charge is to Ordain, to confer the Office of Elders, καὶ ἁρτῶντες : b) Sic apud Demosthe- and in that notion is the word used, not nē, Xenoph. only by profane Authors frequently, (b) & Herodiaz & Herodiaz occurunt, but by the Apostles, Act. 6. 3. ἵς καὶ ἁρτῶν Δινασὰς σομεν, &c. whom we may appoint over καθίσταται &c. This how did they? but by prayer, and βομβήλας laying their hands on them, ver. 6. and καθίσταται; so putting them into the Office of Deacons? besides if gifts, if qualifications ἐπαρχὺς could have made them Elders, of what καθίσταται & similiter need or use was there of such an order from

from *Paul*? or of Ordination by *Titus*? for thus they had been Elders already, before and without either; if but so character'd, as the next verses do describe. And if so, how is *Titus* required to Ordain such? and why restrained to Ordain such onely? So obvious is it, that beside a competency of ability on their part, there must be *κατασκευασίς*, an appointment or Ordination on *Titus's* part likewise; or they are not to be acknowledged Elders. So express are the precepts of God for it.

Se^ct. 4. *And what eminent precedents find we among the godly for it? Surely no man taketh this honour to himself, but he that is called of God, Heb 5.4. True, many a man doth de facto, but not any man doth (i. e. ought) de jure. Not Aaron under the Law, nor any of the Priests after his order: 'They were separated from among the children of Israel to their Office; * which was not only to offer sacrifice unto God, but to open the statutes of God, & teach in Israel, (b) the work now of every Gospel Minister. So, nor did the Apostle and high-Priest of our profession Christ Jesus; He also glorified not him-*

* Nu-8.14

& 2.6. & 1

50. Exo.

28. 1.

2 Chro. 29.

11.

b) Deut. 33

10 Levit.

10. 11.

2 Chr. 17.

18. 9.

himself to be made an *high-Priest*: but he that said unto him, *Thou art my son, to day have I begotten thee*, Heb. 5.5. What, did he glorifie himself to be made a *Prophet* then? Neither. The Spirit of the Lord God (saith he) is upon mee, and hath *anointed mee to preach good tidings*, &c. Isa. 61. 1. i.e. anointed me not only with *abilities*, but with *authority*. Hee was a Prophet of the Lord's raising up, Act. 3. 22. *If I honour myself* (saith hee in his Ministry) *my honour is nothing*; it is *my Father that honoureth me*, Joh. 8. 54. It was the Father sanctified and sent him into the world, about his Ministeriall concernments, Joh. 10. 36. and sealed him his Commission, Joh. 6. 27. And behold, as *my Father sent me*, even so send I you; saith he to his Disciples, Joh. 20. 21. Ah beloved! *Self-Ministers* then are none of our Saviours Ministers. His Ministers can say; *he made us*, and not wee our selves. And with Paul, 1 Tim. 1. 12. *I thank Christ Jesus our Lord, who hath enabled me, for that he counted mee faithfull, putting me into the Ministry*. Observe, He doth not thank him onely for his *enablings* for the Ministry, but for his *investiture*

stitution with the Ministry; not onely for his promptness for it, but for putting him into it. So distinct a notion did the holy Apostles and Prophets keep, of their qualifications for the Ministry, which made them apt to teach; and of their commission to be Ministers which gave them authority to teach. Lo, as they were allowed of God to be put in trust with the Gospel, (so they tell us) they spake 1 Thes. 2. 4. and according as the glorious Gospel of God was committed to them, 1 Tim. 1. 11. Did these holy men of God think it enough, that they were able to preach? Nay, but this was it they chose rather to insist upon, that they were (as Paul saith of himself) appointed preachers, 2 Tim. 1. 11. True it is, they durst not but manifest his word through preaching, but then it was

g) Jer. 1. 5, committed to them according to the
7. 17. commandment of God our Saviour, Tit.
Ezek. 1. 3. 1. 3. And therefore how often have
& 2. 3, 7, 8. wee them, both in the Prophecies of
Hos. 1. 1, 2, the Old Testament, (g) and in the
&c. the New Testament, insisting upon,
h) Rom. 1. Prefaces to most of the Epistles (h) in
1. the New Testament, insisting upon,
1 Cor. 1. 1. and justifying of their callings to bee
Jam. 1. 1. Prophets and Apostles? Beloved, hear
1 Pet. 1. 1,
&c. you

you any of them pleading, that qualifications are a sufficient Commission? or for a freedome of Prophesying by un-officed Prophets? (pardon the incongruence of the expression) or, because God hath fitted a man with parts and abilities, that hee needs no other furniture of power or authority, to exercise and exert them? Rather; do you not hear and read them, distinctly propounding, and directly proving their Commission, over and above their qualifications? Assuring you, that God did not onely bring them gifts, but bid them go, *Isai. Chap. 6. verse. 9. Amos Chap. 7. verse 15. Jeremiah Chap. 1. verse 7. Ezekiel Chap. 3. verse 1, 4, 11. That God sanctified them for, that GOD sent them forth to, and God set them in their Ministeriall work and Office, Jeremiah Chap. 1. verse 5. 7. 10. Ezek. Chap. 2. verse 3. 4. &c. Not onely had they dispositions and gifts for communicating the Gospel, but a dispensation of the Gospel was committed to them, 1 Corinth. Chap. 9. ver. 17. Gal. 2. 7. O my brethren! are we compassed about with*

with so great a cloud of witnesses, and
 shall we yet think the commitment of
 the Ministry needlesse or uselesse? Or
 can we suffer our selves to bee put off
 with so poor a pretext as this? That all
 these instances from the Apostles and
 Prophets do not arise to the Ordinati-
 on now practised, by the intervention
 of men, and imposition of the hands of
 the Presbytery. For who seeth not, that
 they fully reach to evince the necessity of
 a commissioning to the Office, beside quali-
 fications for the Office of Ministers; which
 is the point now before us? And it be-
 ing more then manifest, that the imme-
 diate ways of committing men to the Mi-
 nistry are now ceased, and a mediate way
 from God instead thereof, commanded,
 which is written as with a Sun beam, in
 the Epistles to Timothy and Titus; unless
 you will break with God, and these pre-
 cedents among the godly, by putting your
 selves into the Ministry, whereas they were
 put into it of God, 1 Tim. 1. 12. These in-
 stances will in effect and virtue bind you
 to the Ordination now practised; if it
 be the only way now prescribed, and left
 us of Jesus Christ: Of which hereafter.

SECT. 3. Thirdly, see yet further the evident prescriptions, which are given forth for putting men into Ministry, by our Lord Jesus ? and these how numerous ; that they fill up a good part of three Epistles. Beloved, consider I beseech you. Why should the conferring of the Ministry be so pressingly directed to Timothy and Titus ? why should the call of men to, and their qualifications for the Ministry be so plainly differenced ? Why should the committers, and they committed to it, be so particularly distinguished ? If gifts, with a desire to exercise them, were sufficient ? or the solemn committing of this Office, were but super-erogatory and superfluous ? Would the blessed Spirit of wisdom have spent it self in superfluities, think we ? Is there no more set before us, but *who are to be Ministers ?* and how they are to act in their Ministry ? Hath not the same spirit set before us, their appointment and putting into the Ministry likewise ? Ay ; and this how articulately ! By what men ? in what manner ? after what matters previous ? and by what means present ? Who are to be Ordainers ? who, and how they are to be Ordained ? what is pre-re-

D

quired

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quired to it ? what to be performed in it ? and what the product and issue of it ? Read else but 1 Tim. 3. Chap. and 1 Chap. of Titus. Sirs, why this wait, if there were no other ordination to the Office of Ministers, but what gifts, and our own, or others desires to use them make ? O you ! that stand in the way and see, and ask for the old paths, where is the good way that we may walk therein, must you not say of *this* ? *This* is it, wherein God hath been alway wont to meet, and give mission to his servants : *either immediately by investiture of them with the Office from himself, as our Lord was pleased to send forth first the Twelve, Luk. 9. 1. and after the seventy, Luk. 10. 1. Or else mediately, by the interposition of his own Officers, as Timothy is directed to do in this verse. We doth Matthias Apostolize? not till Christ appoints him, Act. 1. Do Paul and Barnabas ? not till our Saviour authorize them, Act. 9. 17. Chap. 13. 2. Hath every Church its Elders, that labour in the word and doctrine? But Paul and Barnabas first Ordain them, Act. 14. 23. Is it the order of Christ that there be Elders in every City ? but withall*
that

that *Titus* Ordain them, *Tit.* 1. 5. Hath *Timothy* the gift or Office of an Evangelist? but not without the *laying on* of *Pauls* hands, and of the Presbytery likewise? *2 Tim.* 1. 6. *1 Tim.* 4. 4. There must be such who are by calling to teach others? but *Timothy* must commit this trust to them for others, as in the Text. Beloved, why are these things written? and for whom think we? Are they not for our admonition, upon whom the ends of the world are come? Doubtlesse, whatsoever things were written aforetime, were writtē for our learning, that we through patience and comfort of the Scriptures might have hope, *Rom.* 15. 4. Ah Sirs! may we dare to reject this word of Christ? or remove to another way of our own or others contriving? either frame new ways of committing the Ministry (I mean)? or else frowardly deny the continuance of the Ministry, as too many do? Nay can you so forget the Commandment of Christ, and his Covenant with his Ministers, which hee calls upon us so affectionately to remember, as a thing of most happy remarke, *Mat.* 28. 19. 20 Go teach, &c.

Lo, I am with you alway, πάσας τὰς ἡμέρας
all days, ἕως τῆς σωτηρίας τοῦ αἰῶνος to
the end of the world. Which cannot bee
restrained to the end of that age; as the

*see it pregnancy and propriety of this phrase,
learnedly * and the parallel usage of it by this
Vindicated same Evangelist, *Mat. 13. 40. (m) Chap.*
& opened 24. 3. (n) (besides the precedent passage
Jus divin. Mini. Evā. which is not all your days, but all days) do
par. 1. c. 2. p. 27. ad 31 plentifully evince. Or have you so for-
getten that command by *Paul* to *Timo-*
thy? I give thee charge in the sight of
θεοῦ τοῦ αἰῶνος τῆς late witnessed a good confession: That
συνηλίκας thou keep this commandment without spot,
τῷ αἰῶνι unrebukeable, untill the appearing of our
Lord Jesus Christ. What commandment

* *Crysost.* intends he? I humbly conceive, with
Homil. 18. Beza and others * this complex command-
Ambr. Lyra ment contained in, and carried along thorow
Gor. ā. Cor. nel à Lavi. the whole Epistle; unto which the Apo-
dc. Diodat. He quickens him with six arguments. (p
& *Engl.* And thus it eminently taketh in that
Annotat. ad (well-nigh) parallell charge, *Chap. 5.*
ver. 17. (p *Dickson* *ver. 21. 22.* which includeth the confer-
adloc. ring of the Ministeriall Office, as doth
the

the third Chapter. And what though this Commandment could not bee fulfilled till the coming of Christ by *Timothy himself*? yet might it bee by *Timothie's successors*: 'Who are clearly concerned to attend this charge of the Apostle, as addressed to them in *Timothy*; the import and intent of the Scriptures being not only for the present men and times, but for all that succeed or follow (q) And ^{q) Rō. 15. 4} verily, 1. if there shall still be till his ^{Psa. 119.} coming, both *sinners* to be begotten un- ^{152.} *to Christ*; and to be brought into his ^{Lu. 16. 16,} Church; and if there be *Saints* to bee ^{Rev. 22. 19} brought forward, and to bee built up in communion with Christ and his Church; and if there be *souls* to bee sanctified and saved, until the time of his appearance. (which who doubts that believes any thing?) And 2. if our Lord Christ hath onely ordinarily annexed and appointed, to bestow these great blessings by a *Ministry* sent, as it is cleer he hath, *Rom. Chap. 10. verse, 14, 15. Ephesians Chap. 4. verse 11, 12, 13. Having by this onely (usually) brought about the addition of sinners to his Church and to himself, Acts the second Chapter, and the 41. and 47. verses, and Chap. 11.*

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' vers. 24. the conversion of souls to, and
 ' their confirmation in and with himself,
 ' Acts Chap. 26. 18. 15. 32. The remissi-
 ' on of sins, and regeneration of sinners,
 ' Acts 26. Chapter 18 ver. and 1 Corin.
 ' Chap. 4. vers. 15. The new birth of
 ' souls, and to believe in himself, James
 ' Chap. 1. verse 18. and 1 Corinth.
 ' Chap. 3 ver. 5. The subduing of sin and
 ' Satan, and the salvation of Saints,
 ' 2 Corinth. Chap. 10. verse 4. 5. and
 ' 1 Corinth. Chap. 1. verse 21. And
 ' 3. If our Lord Christ doth not now extra-
 ' ordinarily send forth any, as it's plain hee
 ' doth not: neither immediately design-
 ' ing out any persons, nor delivering to any
 ' a power of miracles, I say, if so; then
 ' of necessity, the ordinary way of com-
 ' mitting this Office, and of sending
 ' out such Officers, which was given
 ' in charge to Timothy and Titus, are
 ' of a continuing obligation, and
 ' of constant observation in the Chur-
 ' ches of Jesus Christ.

Sect. 4. Let me put you in mind but
 of one thing more, and this is, the *Elegant*
titles that are given to Ministers, which
 do all bespeak a necessity, not onely of
 being

being qualified for this Office, but of having the Office committed to them. Are not Ministers called the *Angels* of the Churches, *Revelations Chap. 1. verse 20.* the *overscers* of the Church? *Acts Chap. 20. ver. 28.* the *rulers* of the Church? *Hebrews Chap. 13. ver. 7.* Yea, and such rulers they are in, and so over the Church, as are to be counted worthy of double honour, *1 Timothy Chap. 5. ver. 17.* and *1 Thes. Chap. 5. vers. 12. 13.* Are they not the *Stewards* of Christ? *1 Corinht 4. 1.* The *Heralds* of Christ, *apostoles*? *Romans 10. vers. 14.* Yea, and the *Embassadors* of Christ, *2 Cor. 5. ver. 20.* Are they not termed *watchmen*? *Heb. 13. 17.* *builders*? *1 Cor. 3. 10.* and *souldiers*? *2 Tim. 2. 3, &c.* Now what leffe do any of these apart, or can all these together intimate? than that Ministers should be furnished with authority, as well as fitted with ability? and must bee able to shew a commission, as well as speak of qualification? In a word, that they must have a *deligation* from our Saviour to this employment, as well as a *disposition* in their spirits to this employment.

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Sect. 4. Fourthly, how is this Office of being Teachers in the Church to be committed unto such, as are duly qualified? You will easily observe, that we are not enquiring about committing the Office to *extraordinary teachers*; such as are by *immediate deligation* from Christ immediate I mean, not only *ratione virtutis*, sed *suppositi in regard of power*, but of *person*. This case falls not within our compass; when such *immediate furnitures* (as were herewith given) for the *Ministry*, and therefore such *immediate vestitures* with the *Ministry*, have no place.

* Hujus Ministerij
jus per homines
communicare
solet, atq;
id à ratione
vocatio
ordinarii
Ministri
est media-
ta. Hoc au-
tem sic est
intelligen-

But our enquiry is about the committing of this office to *Ordinary teachers*, by *mediate deligation* from Christ i. e. by his Officers, who in his name, and according to his Ordinance, are to separate them to this service of his, in his Church.

* And thus briefly, this Office is to be committed to men duly qualified, 1 by the Presbytery. 2 after proof. 3 with prayer and fasting. 4. and with putting on of their hands.

dum, ut authoritas administrandi res divinas à Deo immediate communicetur ministris omnibus legitimis, & designatio personarum in quas confertur fiat per Ecclesiam. Amos. Medul. Theol. l. 1. c. 35. n. 5. & 6.

Sect.

SECT. 1. By the Presbytery i. e. by presbyters in Office; whose part it was in the Ordination of Timothy. 1 Tim. 4. 14. Their common care and charge it was, and not Paul only. 2 Tim. 1. 6. We never read Paul to have practiced in, or to have pretended to a sole power of Ordination; or to so much as a negative voice in that particular, though (no doubt) he had a greater latitude of authority, than any can now lay claim to, as being an Apostle, not of, or by man, but by Jesus Christ: Yet Paul was neither ordained nor did Ordain, without the concurrence of some other Act. 13. 1, 2, 3. ch. 14. 23. 'If any will yet implead ordination by a presbytery, because without a Prelate; ' he ought to produce the divine institution of a Prelate distinct from & dignified beyond a Presbyter or Minister. Certain we² are, the Apostles have left no such one, upon their list of Church Officers; Eph. 4 11. Rom. 12. 6, 7, 8. 1 Cor. 12. 28. and clear it is, that a Bishop and Presbyter are all one in the language of the Scripture, (a) Tit. 1. 10. (b) 1 Tim. 3. 1, 2. (c) &c. having

a) See sect. b) vid. Hieronym. ad Loc. Idem est ergo Presbyter, qui Episcopus c) Post Episcopum Diaconi ordinationem subicit. Quare? nisi quia Episcopi & Presbyteri una ordinatio est? uterq; exim sacerdos est. Ambros. ad Loc.

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the same office, the same ordination, the same characters given to, and qualities required in them, and the same work being committed to them. And as clear 'tis that a *Presbyter* or *ordinary Minister* is vested with a power of government or rule. 1 Tim. 5. 17. Heb. 13. 7, 17. 1 Thes. 5. 12. Act. 20. 17, 28. 2. Hee ought to prove the divine investiture of prelates with Ordination and imposition of hands different from presbyters, whereof we read not one word in all the Scriptures, but of the laying on of the hands of the presbytery in fair and open characters. 1 Tim. 4. 14. True 'tis that we read of Ordination by Timothy and Titus Evangelists, by Paul and Barnabas Apostles, but this neither directly serveth the cause of the Prelates, they being neither Apostles nor Evangelists, nor indirectly, unlesse they can prove themselves to be a distinct order or dignity of Ministers, by the divine appointment of Jesus Christ, & in that sence can put in a plea of being their successors, which a *Presbyter* in a fair construction may, 1 Pet. 5. 1, 2. Though a *Prelate* without a forced construction cannot. Where doth the

the Scripture prescribe that there should
 be any ordination of *Prelates* different
 from, or over and above their former
 ordination as *Presbyters*? Or that there
 should be any Ordination by *prelates* as
 distinct from *Presbyters*? When it is a
 ruled case, that a Bishop or Prelate or-
 dained *per saltum* (i. e. who never had
 the Ordination of a *Presbyter* himself,
 but only of a Bishop) can neither con-
 secrate and administer the Sacrament
 of the Lords body, nor ordain a *Pres-*
byter : by which it appeareth, that a
 Bishop doth not excell a *Presbyter* by a di-
 stinct and higher order or power of order ;
 for which Doctor Field hath produced
 the acknowledgment of the most lear-
 ned among the Papists. (e) The in-
 stance of *Timothy* and *Titus*, as if Bi-
 shops of *Ephesus* and *Crete*, will be a
 covering too narrow. For as we never
 read the Spirit of God calling them
 Bishops in Scripture, (the Post-script
 to those Epistles being disowned from
 being any part of the Canon by many
 Papists, even by *Baronius* and the *Rhe-*
mists; and are so disproved by severall
 Protestants, f) So, *Timothy* is expressly
 enough

d) of the Church.
 l. 3. ch. 39.
 d) Aquin.
 Bonavent.
 Dominic, a
 Soto. Ar-
 macanus.
 Camerar.
 Contare-
 nus.
 vide Be-
 za Anot.
 maj. ad
 1 Tim. 6.
 22.
 ad 2 Tim.
 4. : 3.
 ad Tit. 3.
 14.

enough called an Evangelist. 2 Tim. 4. 5.

g see them ^g Nor could their frequent removes, (g)
described ^c after the mention of their being at E-
Jus Divin. phesus and Crete, have any consistence
Min. Evan. ^c with the charge or Office of a Bishop,
par. 2. p. 69. ^c which obligeth to a fixed residence a-
Smeſtimu-
us
sect. 13. mong his flock? (to passe other rea-
see Jus Di sons(b) against their diocesan Episcopacy)
in. Minist. ^c Their frequent diversions and journeys,
Evang. ^c and various dispatches to and fro, at the
par. 2- c. 5. ^c desire of the Apostles, and as might best
throughout ^c subserve the design and welfare of the
^c generall visible Church, do loudly e-
^c nough proclaim them to be Evangelists

I know there are on the other hand that
vest the people with this power and pri-
viledge of Ordination, beyond what was
ever possessed by the Prelates. But with
no countenance that I know from Christ,
yea, or conveniency to Christians; while
it is little other than a seed-plot of dis-
sentions among them, and of divisions
into parties; and while beside their di-
stance from the power of ruling, whose
place it is to be ruled; such are their dis-
abilities & disproportion to make proof
of mens ready instruction to the kingdom
of God, either in clearing the difficulties
of the Gospel, or in cōvi cing gainfayers.

'Tis

'Tis true; We read (what some ingenious-ly observe before us ^(k)) of Ordaining Elders ^{k) London} in every Church, but we never read ^{Minist^r e in} of Ordaining Elders by any Church. They ^{their Jns} Ordained them Elders in every Church, ^{div. min.} *Act. 14. 23.* Who Ordained them? *Paul 3. c. 13.* and *Barnabas* for the people, not the people for themselves. That every Church should Ordain them Elders in every Church, grates too much upon common sense and truth. Nor will the word *χειροτονήσαντες* help it out, for ^(l) *χειρὸς* what ever bee the import of *χειροτονήν, τένειν* i. e. ^(l) manifest enough it is, To stretch out the hand; both from what is antecedent to this expression, and which is still done in Ordination, with imposition of hands. Nor can there what is after it, that *Paul* and *Barnabas* were the *χειροτονήσαντες*, to whom [they] much more be evinced by the usage of this word in this place, if there be any worth in that observation of learned *Stephanus*, that it signifieth not understood to relate nine times besides, in the narrative or relation which is herewith made, *ver. 21. ad finem.* Far to give suffrage, but to be it from mee, to divest the Churches of Jesus from any create, ordain, &c. when part of those priviledges, it governs an accusative which are given them by case, as here it doth. *χειροτονήσαντες δὲ αὐτοῖς πρεβυτέρας* *Steph.* *Theſaur Ling. græc. ad* *verbum* *χειρ.*

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his charter? Let it be granted them, for me, that the *people may choose*; and look out men, and set them before the Presbytery, as they did for Deacons before the Apostles, still observing their limits, *Act. 6. 3, 5, 6.* But the *Presbytery 'tis, that commit the Ministry*, appoint and send forth the men, as then did the Apostles, *ver. 3. 6.* Peruse I beseech you the primitive practise, the records of all those Ordinations, which you finde in the *Acts* of the Apostles, *1. 6. 13. 14. Chapt.* & what prints read you, or the obscurest trace of the peoples putting men into the Office of Ministers? Peruse to these, the Epistles that most particularly treat of, and purposely take up this subject or argument, those to *Timothy* and *Titus*: and yet tell us where may wee finde the *smallest* track or footstep? 'Las! if the peoples suffrage had been enough to set men in Office, what need such *pressing arguments* from *Paul* to *Timothy* and *Titus*? and such *particular instructions* of them with this business, that they Ordain Elders in *Crete* and *Ephesus*? Doth he write at this rate, in any one of all the Epistles he sendeth to the Churches?

ches? or in either of these Epistles sent to these Officers, that the Churches see to the Ordaining of Elders, &c. Again, if so; what need or right had *Paul* to interest himself or *Barnabas* so far, as to Ordain Elders in every Church, at *Lystra*, *Iconium*, and *Antioch*, &c. *Act.* 14. 19. 23. Would they have so abused their own power, or the peoples priviledges, as by this to have been arraigned for busie bodies in other mens matters? which they might have been, had Ordination been in the power and right of the Churches. 'Tis true, we may be properly enough called the Ministers and Messengers of the Churches, so far as I know. But how? Not as if they were the *original*, but are the *object* of our authoritative mission and messages; not as if we were *sent from*, and *by them* into this Office, but as *sent to and for them* for their obedience and joy of faith: unless men may be said to send messengers to themselves,

Sect. 2. The Ministry is not to be committed till after probation or triall made. Oh that dreadfull charge! *I charge thee before God and the Lord Jesus Christ,*
and

and the Elect Angels—lay hands suddenly on no man, 1 Tim. 5. 21. 22. Timothy must not, for so much as the Office of a Deacon, therefore surely not for the Office of a Bishop or Minister. Let these *also* first bee proved; then let them use the Office of a Deacon, 1 Tim. 3. 10. 'Tis an abuse then to put men into the Office of the Ministry, before or without proof made. Nor may this proof bee slight and overly, but must bee *diligent* and *distinctive*. (n) Proved they should bee, in their spirituall and inward call to the Ministry, and in their suitable qualifications for the Ministry. What they are for *life*? what for *learning*? and what they are like to be for *labour*? What are their *purposes* by it? what is their *proportion* to it? and what will bee their *perseverance* in it? In a word; what of God and grace is to be found in them? and what of forwardness and zeal there is and will be for God?

reus Nec solummodo probare, sed approbare significat, utpote
perspectum, sic apud Luc. 14. 19. & 1 Pet. 1. 7. & Phil. 1. 10. &
1 Thes. 2. 4 & apud Plutarc. de Instit. liber. ἀλλ' ἀσιν
μαλιστα σπουδαίας δορυμαςέον ἐσθί.

Thirdly

Thirdly, *With prayer and fasting.* Such was the primitive practise, *Acts* 6. 6. & 13. 3. & 14. 23. and stands upon record as our pattern. Whether these enter the essence of Ordination, I say not; but sure I am, that they are of eminent and excellent observation and use. Is our Lord himself therefore about to choose, and authoritatively to send abroad Apostles? *He continueth all night before it in prayer to God, and when it was day he called unto him his Disciples, and of them hee chose Twelve, whom also he named Apostles,* *Luk.* 6. 12, 13. Ah! is! pray, pray, you that want and would have Pastors. *Fasting prayers, will make fervent preachers.* We beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that yee will strive together with us in your prayers to God, (o) this ^{o) Rom. 15.} day. ^{30.} *Oh the weaknesses of our persons! the work we are to perform! the worth and weight of God's presence! and our want of your prayers, which if earnest, will be sure to be effectually prayers (p)! Pray ye therefore, the Lord of the Harvest, that he will* ^{p) 1a. 5. 16.} send forth these exp^tants, Labourers into his Harvest (q). ^{q) Mat. 9.}

E

Seet. 4. ^{38.}

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Seēt. 4. With imposition of hands.

Thus Timothy was Ordained, 1 Tim. 4. 14. and was to Ordain, 1 Tim 5. 22. What though Papists have placed it among the Sacraments? must wee therefore pluck it from among the Saints? although Paul preserveth it among the principles of the doctrine of Christ, Heb. 6 1, 2. (under what notion, or to what purpose, I shall not dispute) Surely their dotage on it, will be a poor Apologie for our deniall or despising of it, upon whom the true light hath shined: especially when the whole solemnity of Ordination is once and again set forth by this one Ceremony: 1 Tim. 4. 14. and 5. 22. 2 Tim. 1. 6. and you hear none of us pleading for it as a Sacrament; though we would not be put by from any solemn right; especially if an inseparable adjunct to an Ordinance of Christ. Is Timothy enjoyned to lay hands suddenly on no man? 1 Tim. 5. 22. what lels can

(r) See a brief view of their concurrence herein fered you by Dr. Seaman in his *Παράκλησις*, *at the beginning Proposition 3.*

be implied, than that he lay hands solemnly upon some, at least after mature scrutiny? I shall not expatiate, but if (beside the concurrent profession and practice of the reformed Churches (r) if

Paul

Paul, so pretious a Saint, and so profound
 a Scholar, did thus accept it in his own
 Ordination to the Ministry, as hee did,
Act. 13. 3. and did thus act and assist in
 the Ordination of others, as hee did,
2 Tim. 1. 6. God forbid! that I, or any
 other should so much listen to pride, pre-
 judice, or what-ever else it bee, as to he-
 sitate it causlessly! or to harden my self a-
 gainst it contemtuously. *Paul's* prescri-
 ption and precedent me thinks will be
 enough to acquit and answer for us,
 though we had nothing else to render
 in account, why we retain this ancient
 rite: by which, yet publick offices have
 been wont to be conveighed, *Numb. 27.*
18, 23. and *8. 10. Act. 6. 6.* and this
 particularly, *1 Tim. 4. 14.* 'Tis true,
 when *Paul* enjoins *Titus* to Ordain El-
 ders in every City, *Titus 1. 5.* hee doth
 not prescribe expressly, imposition of
 hands. Nor doth he prohibit it; but ra-
 ther points it out, not obscurely, by two
 things (though the common practice
 thereof in those times might have been
 intimation enough to him, and a justi-
 fication for it, against this exception.)
 1. By leading him back to former in-
 structions

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' Instructions [as I had appointed thee]
 ' wherein it wee may make judgment,
 f) Act. 14. ' from what Paul practised, (f) to what
 23. Paul prescribed, this could not but make
 2 Tim. 1. 6. ' one particular, especially, if the affir-
 ' mative included in that precept to Ti-
 ' mothy, 1 Chap. 5. 22. bee put with it in-
 ' to the same scale. 2. By the light of
 ' the Word *ἐκταξήσας* (rendered here by
 ' ord. in and in Acts 6. 3. by appoint)
 ' which the Apostles practised had alrea-
 ' dy interpreted, to import the laying on
 ' of hands, Acts 6. 6. as one particular
 ' requisite to that publick and solemn
 ' work. I know it is pretend d that the
 ' Holy Ghost was miraculously given by
 ' imposition of hands in Ordination,
 ' and thence it is pleaded, that the mira-
 ' cle now ceasing, so doth the mystery
 ' too. But how is the former proved and
 ' justified? And if; yet how the latter is
 ' therefrom pleaded or inferred I see not;
 ' unless we shall upon the same ground
 ' now relinquish prayer, because it's no
 ' more effectuali to heal the sick, or raise
 ' the dead, as it was formerly. Act. 9. 37,
 ' 40, 41. Jam. 5. 14, 15 We hear the Apo-
 ' stles requiring them to look out seven
 men

'men full of the Holy Ghost, that they may
 'lay hands upon them, *Acts* 6. 3. cum 6.
 'but never hear them relating so much as
 'one that had received the Holy Ghost, be-
 'cause they had layd their hands upon him,
 'in his Ordination. I say in his Ordination:
 'for it is granted that the Holy Ghost
 'was given, by the laying on of hands,
 'in the other cases, *Act*. 8. 17. 18. and
 '19. 6. Why must *Timothy* and *Titus*
 '(think we) receive satisfaction touch-
 'ing mens gifts before Ordination?
 '1 *Tim*. 3. and *Tit*. 1. And why must
 'they till then retard and stave off their
 'Ordination, 1 *Tim*. 5. 22. If laying on
 'of hands would have conferred that
 'spirit upon men, from whom all gifts
 'come? 1 *Cor*. 12. 8. ad 12. True it is,
 'we read of *Timothie's* gift by the laying
 'on of *Paul's* hand, and of the Presbyte-
 'ry; 2 *Tim*. 1. 6. 1 *Tim*. 4. 14. But not
 'of the Holy Ghost being given him
 'hereby. It is rather the gift of the Mini-
 'stry that is intended in these Scriptures,
 'than gifts for the Ministry, and perhaps,
 'may bee therefore mentioned in both
 'places not plurally, but singularly
 '[the gift.] That offices are called
 E 3 'gifts,

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' gifts, and particularly the Ministry,
' compare Ep. 4. 8, : 1. between which the 9
' and 10 verses, fall as within a Paren-
' thesis : the 11 vers. giving us the expli-
' cation in particulars of what had been
' expressed at the 8 ver in general : *And
' so is an apposite answer to every one
' that asks this question ; what are those
' gifts, when Christ ascended up on
' high, which he received for (t) and
' gave unto men ? He gave som Apo-
' stles, and som Prophets, and som Evang-
' lists, and som Pastors and Teachers.

* Isti duo
versus (sc.
9. 10) per
paren-
thesin
leguntur,
nam mox

versu 11. redit ad superiora, hoc est, ad explicanda dona ali-
quot de quibus dixerat in genere, dedit dona hominibus Zanch.
ad Ephes. 4. 10 (t) Psal. 68. 18.

Sect. 5.

Fi thly one thing is yet behind. Why
must those that are authoritatively from
Christ to teach others in the Church,
have the Office committed to them, as
well as be qualified for that office? Why?
It is for the honour of Christ, for the
happinesse of the Church, and for the
hope and heartning of such teachers
themselves.

Sect. 1. It is for the honour of Christ.
Which is the great design, that grace
bath to carry on, by all the various me-
thods

chods and ministrations of it, by all Officers, and by all Ordinances. Had he thrown the reins of his Church, Kingdom and causè loose, to the liberty, or rather lusts of men, take hee that will : teach he that will : who could have then read such his accurate prudence ? such his absolute power ? and such his affluence of perfections, as are now made legible in treating his own affairs ; by those only that are of his own appointment, and can shew his royall patent ? Alas ! what conveniency would this at all bear to his transcendant dignity, and most taking glory, whereof the greatest royalties are but poor resemblances ? Wil men call him the wonderfull Counsellor, the Prince of peace, (u) the King of kings, and Lord of Lords ? * that either hath never a Secretary, Herald, Embassadour, or so much as

11) Il. 9. 6. 7
*) Rev. 19.

16. a Steward by office, by whom the grand importances of his Court and Crown may be transacted on the one hand ? or is so little tender of these great trusts, and his own transactions on the other ; that whosoever hath but will and skill, forehead and fitness enough, may without further leave from him or his, lay hold

upon these offices, and leap into the highest honour? Need I remind you, that such are the offices, such is the honour to be a Minister of Jesus? Is it spiritually? Well; the more spirituall the office and honour is, the more need in a just sense, of his putting them into a security, from the fleshly presumptions and forward pretensions of vain men, who are but too desirous of being teachers of others, even before they understand what they say, or whereof they affirm themselves, *1 Tim. 1. 7.* or at least of heaping unto themselves teachers, having itching ears, *2 Tim. 4. 3.* It is true, I acknowledge, that pious Ministers are so far from being accounted ordinarily to the honour of Christ; that wee are made rather with *Paul*, the filth of the world, and the off-scouring of all things, *1 Cor. 4. 13.* But what saith *Paul*? *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. 4. 6.* and if our brethren be enquired of (saith he) they are the glory of Christ, *2 Cor. 8. ver. 23.* And no marvail, for besides the
expres-

expressions to his glory by them, such are the *impressions* of his glory upon them, not onely in their Ministeriall gifts and graces, which bespeak them qualified for this Office by Christ, but in the Ministeriall authority and administrations, which bespeak them Commissioned to this Office from Christ, And indeed, what other are his Ministers, Pastors, and Teachers among us; but the speaking gifts, and standing pledges of Christ's glorious ascension for us? and of his gracious and great affections to us, Ephes. 4. 8, 11. compared.

Sett. 2. *It is for the happiness of the Church likewise, which is next to his Father's honour, in the aym and heart of Christ. It is for her enlargement, edification, and establisment, as the Apottle at large instanceth and illustrateth in the same, Ephes. 4. 12, 13, 14, 15. verses. For the perfecting of the Saints, &c. Throw open but this door once, that gifts, and a desire to exercise them make a Minister, and you may (too late) perceive well-nigh, all that is dear to the Church going out, and whatsoever is dividing and destructive coming in, by the same door*

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door, both speedily and irremediably. What *Corah* and his complices will not tell *Aaron* and *Moses* too? Ye take too much upon you; seeing all the Congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up your selves above the Congregation of the Lord, *Numb. 16 3*. Nor could I ever yet hear of any thing more eminent among them, than is error and confusion, who have taken qualifications to give Commission. Alas! this must needs break the unity, and blast the purity of the Churches quickly.

N. 1. It must needs break the unity of the Churches, (a blessing how desirable in it self? and how dear to our Saviour) if nothing but *fineness* and *forwardness* bee requisite to make an Officer or Minister. Wo to the Common-wealth of this *Israel*! If every one that had ability, had therefore authority too; If every one that probably is, or presumeth himself to be fit for such or such an Office, were thereby put into it, and must be so obeyed; or if every one, who is qualified for, must bee therefore counted a Judge, Justice, yea, or but a Constable. *Hath God provided*

provided against such intrusions upon civill
 Offices? and will he permit it in sacred?
 Taken such care in order to the accord and
 quiet of the Common wealth? and hath he
 thrown it by with respect to his Church,
 which is so much dearer to him than are all
 the Societies in the world beside? Who
 would be ruled, if but to presume our
 selves qualified, would make us rulers, ei-
 ther in Church or State? Surely this
 would make the militant Church, like
 that military body, where qualifications
 to command were a commission for a
 Company: The Church should have all
 Officers and no Souldiers quickly; and if
 it did not run with such an army into
 blood and confusion, yet would soon and
 surely run with it into bitternesse and
 contentions. 'He that can secure me the
 'peace and unity of that Kingdome,
 'where every one thats fit, may be there-
 'by *supreme*; or of that County, where
 'every one that is fit, may be thereby
 'Sheriffe; or but of that Corporation,
 'where every one that is fit, may be
 'thereby Major, shall be (with me) a
 'none-such among men, and may per-
 'swade, if any, that the beauty and har-
 'monie

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'mony of the Churches of Iesus may be
 'preserved too, wherein every one that
 'judgeth himself fit, is thereby made a
 'Minister and Officer. Let me add his,
 'if Ministers are not Officers,* the Church
 'hath none: For who else can shew me
 so clear evidences? And if men may bee
 'bold with this Office in the Church, to
 'invest themselves with it, and to execute
 'at pleasure, why they should be back-
 'ward to, or baulk any other Office, I
 'know not: For *this of all others is*
most sacred and most circumscribed. And
if all Offices lye in common where shall we
look for the Churches Concord? Ah Sirs!
 have wee read the 12 to the Romans
 from the the 3 to the 9, or the 1 Cor. 12?
 And can we think our blessed head and
 Master, in whom are hid all the trea-
 sures of wisdom and kindnesse, so
 remisse about conferring Offices? and
 so regardlesse of the Churches concord
 as this amounts to? What! are there
 so many unities? and all with respect
 had to the Church? *One body, and*
one spirit, even as they are called in
one hope of their calling; one Lord,
one faith, one baptism, one God and
Father

Father of all, who is above all, and through all, and in them all? Eph. 4. 5, 6. Lo, therefore Christ hath given Pastours and Teachers (names of Office) verse 8, 11. that they may keep the unity of the spirit in the bond of peace. verse 3. and that till we all come in the unity of the faith &c. ver. 13.

N. 2. This will blast the purity of the Churches too, and let in (what not ?) that is destructive to verity, and the power of Godlinesse. If our stirring times have not given sufficient testimonie to this sad truth, I know not what times ever did or shall. What through uncalled Preachers; and uncatechised hearers, Oh! the harvock and convulsions that are made in the Churches of Jesus! And indeed, who can exp &; but that those, who will vainly or violently enter upon the Ministry without Ordination, shall likewise venturously employ themselves in it, without observation? Witnesse those false teachers whereof Peter tells us. 2 Peter, Chapter 2. and Jud, from the fourth to the twentieth verse. Who may, or how can we expect
other

other, than unselednesse in the love of the Gospel? and unsoundnesse in the life of godlinesse from that man, or men, who shake off the order of the Gospel? Surely, they that heape to themselves teachers, walk but after their own lusts therein, and have itching ears, turned from the truth, and unto fables. 2 Tim. 4. 3, 4. And therefore whether they that make themselves teachers are like to walk in the law of God, and to lead you in the ways of that truth which is according to godlinesse, judge ye? What lesse can be said than this? That measuring themselves by themselves, and comparing themselves among themselves, they are not wise: and if the premisses be considered, how wicked!

Sect. 3 It's for the heartning and comfort of such teachers, that beside qualifications, they shall have the Office committed to them: their comfortable encouragement much conducing to the credit and interest of that King Jesus, whose Embassadors they are. Sirs! the duties, difficulties, and discouragements of Ministers, how various are they? how involved! And alas! what sorry things are our best qualifications

to support us, without the strong aid of that grace, which sets before us the benefit of our Commission, to stay and cheer our hearts. Who of us, my brethren, but must confess with *Paul*, that we are not sufficient of our selves, so much as to think any thing as of our selves? Where then is our sufficiency? and what is our support? Our sufficiency is of God, who also hath made us able Ministers of the New Testament, 2 Cor. 3. 5, 6. That God, who hath made us Ministers, is the spring head of our sufficiencies in the discharge and exercise of our Ministry; and that God hath made us Ministers, is the stay and basis of our hopes in all the difficult emergencies of our Ministry. * That our God hath sent us, is the stablishing consideration, against all despondencies and discouragements, that he will supply, strengthen, secure, and work all our works in us and for us. And Lo, by this it is, that God would have us to chide down our fears, and to keep up our faith. I sanctified thee, saith he to *Jeremie*, and I ordained thee a Prophet unto the Nations. Doth *Jeremie* say? A Lord God! I am a child, behold I cannot speak. Ay, but hear what the Lord

* See 2
Tim. 1. 11,

a-12.

Lord saith unto *Jeremy*: say not I
 am a child, for thou shalt go to all that
 I shall send thee; and whatsoever I com-
 mand thee thou shalt speak: *Be not af-*
fraid of their faces; for I am with thee to
deliver thee saith the Lord; Behold, I have
made thee a defenced City &c. *Jer.* 1. 5. 6, 7,
 8, 18, 19. Ah beloved, God doth therefore
 Commission us, to corroborate and
 comfort our hearts, and to confirm us
 you see against hardships. 'Oh the tears
 'and tentations, that every man of God
 'is subject to! without are fightings,
 'within are fears: And in the midd't
 'of so many *inward distractions*, and *out-*
 '*ward distresses*; while such is the diffi-
 'culty of our province, such the debility
 'of our persons, such the deceitfulness of
 'sin, such the delusions of Satan, such
 'the desperate stubbornness of the world,
 'such the depths and heights of the
 'Word, and such the danger and worth
 'of immortall souls, for which we must
 'give an account; In the midd't of all
 'this, how would our hearts gather *asto-*
 '*nishment*! and our hopes go down into de-
 '*spair*, did not the sense of this truth, and
 'the sweet fruits that grow upon it so-
 lace

'lace our souls. If God hath sent, God
 'will second me; if God hath put me into
 'the Ministry, he will prosper me in the
 'Ministry; if he hath given me a Com-
 'mission, he will not deny me his concur-
 'rence; he that appointed me to this Office,
 'will accomplish his ends by and upon
 'me in this Office: *These, these are the*
 '*comforts of a Commissioned, if conscientia-*
 '*ous Minister.* Be the success what it wil,
 'if he be sincere and sent, he is to God a
 'sweet savour; though in them that pe-
 'rish 2 Cor. 2. 15, 16. and God is his
 'strength and reward; though he hath
 'spent his own strength to no purpose,
 'Isa. 49. 4, 5.

A stranger, an unofficed preacher bath
 not to intermeddle with this joy. But
 Oh the sweet Cordial! and comforta-
 ble savour, of our investiture with the
 Office both unto us and you! when
 both you and we shall call to mind; that
 we are not barely the servants, but the
 stewards of Christ; or only the subjects,
 but the Embassadors of Christ, and so
 whatsoever we bind or loose, be ch
 or charge, reuke or comfort, it's as if
 God did it; as though God did beseech you

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by us; we pray you in Christ's stead, 2 Cor. 5. 20. Christ hath bid us go teach, baptize, &c. Lo, I am with you, Mat 28. 19, 20. But the unofficed preacher hath neither part nor lot in this promise; for be it supposed, that Christ hath given him feet, bestowed abilities; yet hath he not bid him go, granted him authority: and who can hope, that Christ will go with him, that goeth before Christ, or rather steals away before he sent him? Will hee be with the Prophets that run, and he not sent them? Nay, I am against these Prophets, saith the Lord, Jeremi. 23. 21. 30. 31, 32.

USE.

* There being 13. afterward to be ordained.

Having thus explained and evinced the *assertion* or observation; give mee leave now to exercise my self and you, a while, in the *application*. I shall not be very long; neither the straits of time, * nor indeed my strength, permitting it. I shal therefore lay but three Uses of this point before you. The first for humiliation and consternation, the second for holy caution, the third in way of hearty counsell.

Use 1.

An Ordination-Sermon.

Use 1. Of humbling consternation. Is it so, that such as are to teach authoritatively in the Church, or Ministers of Christ, must be both men qualified for the Office, and have the Office committed to them? Oh! what matter of humbling consternation and holy confusion before the Lord doth this call for from us this day? Oh that mine head were waters, & mine eyes a fountain of tears, that I might weep day and night for the slain (shall I say, or for the souls?) of the daughter of my people, *Jer. 9. 1.* Partly through unqualified Ministers of the one side, and partly through uncommissioned Ministers on the other side. Oh the ravine and ruine, that is made of multitudes of souls! one whereof is more worth than all *England*, all the *Indies*, yea, than all the world. Ah sirs! how have holy things been profaned? how have heavenly things been polluted? and how much, how long have wholesome truths been perverted, what between this and that extreame? Who of us is such a stranger in *England*, but unless *deaf* doth hear? that unless *blind* doth see? and unless *sensuall* or *stupid* but

F 2

but must sigh, and smite upon our thighs, in the sad remembrances of these things ! Oh ! how hath God been and is yet dishonoured by it ? How hath the Gospel been, and is yet despised by it ? and how hath godliness been, and is yet derided for it, to this day ? Ay, and for this, notwithstanding all our engagements and endeavours for a Reformation, he land mourns and lyeth unreformed, even to this hour. And now, Oh that we could (sure I am that we should) mourn before the Lord for these things.

Sect. 1. Let us mourn for unqualified Ministers. O beloved ! how many have walked (and Oh that I should mention it without weeping !) walked under the calling of Ministers, that have not been worthy to be called men ? but have been rather like the Mule for ignorance the, Goat for lust, and the Swine for drunkenness, than like the Ministers of Jesus ; such whose God hath been their belly, whose Gospel hath been their barn, whose glory hath been their shame.

* *Ad clerū Non Pastores, sed prædatores ; non præcones, sed prædones, as Bernard* * elegantly declaimeth the prophane Priests, especially

* *Ad clerū
Sermo in
Concilio
Rhemensi.*

especially the Prelates of his time: Soul-thieves and murderers, rather than true Ministers. *Ministers* shall I call them in *Divinity*? *monsters* they are in *Morality*. *Beasts in mens shapes*, rather than *Ministers*, which ought to be the best of men. Oh the building up of sin! the betraying of our Saviour's interest! and the blood of immortall souls, that will be required at your hands! I say at your hands, if any such are here. What! thou that teachest another, teachest thou not thy self? Art a light to them that sit in darkness, and yet the light that is in thee is but darkness? Tell'st others of a narrow way to heaven, and yet art treading thy self the broad way to hell? Press'st humility, holinessse, and heavenly-mindednessse in the Pulpit, and there is nought but pride, profanenessse, covetousnessse, or contention in thy practice? Warn'st others against all sinne, and against all appearance of sinne, and to adorn the doctrine of God our Saviour in all things, as ever they would enjoy

Christ's Commission-Officer :

him or heaven; and yet walkest thy self, as if there were neither sin, nor suffering, God or Gospell, hell or heaven, to be shut into, or shut out from? And art thou a Minister (thinkest thou) that Christ wil, & Christians must own? Oh! how will Christ shake off such prophesiers in his name, in the open view and prospect both of men and Angels at the last day? and professe unto them, *I never knew you, i. e. I never owned you, Depart from mee yee that work iniquity. Ah wretches! take yee my Covenant into your mouths, and take up my Commission as Ministers, and yet live like miscreants? Verily if there be a furnace of divine vengeance heated one seven times more, then usuall, these shall fill it: if there be an hotter place in hell than others, these shall have and howl in it. If you will not receive it from mee, read I pray, Rom. 2. 17. to the end, Mat. 7. 22. 23. Psalm 50. 15. Hos. 4. 6. Rev. 19. 20, 21. O Christians, have you no tears left for these men? no bowels of pity and compassion? especially when the Church of Christ is so concerned in them? Alas! without*
eminent

eminent repentance, there remains nothing but *wo, wo, wo*, for them. For wrath and astonishment, for horreur and amazement, for blacknesse and chains under darkness are such reserved, for ever and ever. Such Angels, whosoever scape, shall be sure to be tormented among the damned Devills.

Sect. 2. Let us mourne for uncommiſſioned Ministers. Ministers! do I mean such? nay rather they are *busie-bodies* in other mens matters. Ministers by intrusion they are, and equivocally; but not by investiture not properly; if in title, yet not in truth. Their judgement proceeds of themselves, and usually are in judgement and for destruction to the sheep; not for the preservation, but for the perdition of the souls that are led by, and listen to them; witnesse those *Jeremiab* 14. 14, 15, 16. and *Chap.* 27. 25. *2 Pet.* 2. 1. &c. So usuall hath it been, for *self-Ministers*, to be soul-murderers, Nor do the Prophets onely de-claim such for *false Prophets*, who run, and God ne're sent them with that message; but such likewise who run and God never sent the men: or if you will,

* Jer. 23. *such who prophesied & God never sent them,**
 21. *aswel as those who prophesied what God never*
 and 14. 14. *spoke to them.* It is true that ordinarily
 15. both these met in one and the same persons. And is it not as true as familiar and frequent in our times? It never was (I am apt to think) more usuall in Israel, than now it is in England, that such who prophesie without designation or warrant from God, prophesie the deceit of
 * Ezek. 13. *their own hearts, instead of the Word of*
 1, 2, 3, 17. *God.* * And are not such, think we, for
 Jer. 14. 1. *a lamentation?* yea, and let them be for
 & 23. 16, *a lamentation.* Oh friends! these, these
 26. are they, that have been so much complained of by God, *Jeremiah 23. 21, 32.* so much cautioned to the godly, *Jer. 29. ver. 8, 9.* So much the curse of that Prince, who hath given them countenance, *1 Kings 22. verse 1. ad 37.* and have so miserably cheated, and perniciously corrupted the people that have reposed confidence, or taken complacencie in them, *Ezekiel 13. verse 4. ad 17.* Oh Christians! as there
 * Mat. 7. *were false Prophets also among the*
 15. & 24. *people, hath not Christ foretold **
 23, 24, 25, *that there shall bee false teachers*
 26. *among*
 2 Pet. 2. 1. *among*
 &c.
 1 Joh. 4. 1.

among you? and have not our eyes seen them? men of the same character, and of the same carriage, which he foretold? and have not the same sad consequences been found among us, who have read their *description delusions*, and *dreadfull issues* in the 2 Pet. 2. and in the Epistle of Jude? Sirs, that our souls could weep in secret for them! and for the Church, Cause and Covenant of our God, that suffer through and by them! And as for you the Prophets and Ministers of God, let me say to every one of you from the Lord, what was some time said unto Ezekiel. Son of man, prophesie against the Prophets of Israel (Saith he, of England say I, to you) that prophesie, & say unto them that prophesie out of their own hearts: Hear ye the word of the Lord. Thus saith the Lord God, Wo unto the foolish Prophets, that follow their own spirit, and have seen nothing &c. Ezek. 13. 2, &c.

Use 2. Of holy caution. Is it so that such who are to teach authoritatively in the Church must be both qualified for the Office, and have the Office committed to them? I have this to beseech and beg, to command and charge you, from
and

Christ's Commission Officer :

and by the Lord. Take heed, Oh ! take heed, of adventuring upon publick authoritative teaching in his Church, till you have both of these ; parts and power, qualifications and commission given you of Jesus Christ.

Se&. 1. Do not adventure upon this Office without qualifications. This is such an Office, that (what head is so able ! What heart is so accurate and honest !) who is equall to it ? In the Apostle cryeth out *τίς ικανός*; who is equall or sufficient ? *2 Cor. 2. 16.* What must we do who are not more short of his Apostleship, than we are of his abilities ? Surely *no life can be too good, no learning can be too great for the Ministry, nay or good or great enough.* A Pastor among his people, like *Saul* among his subjects, should be higher at least by head and shouldiers both for fidelity and for ability, for soundnesse of apprehensions, for simplicity of affections and for sincerity and unbiaſtneſſe in all his actions. Like *Ezra*, one that hath prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments, *Ezra 7. 10.* Who ever may be blame-worthy,

thy a bishop must be blamelesse as the Steward of God, 1 Tim 3. 2. as the Apostle inculcateth twice together, Tit. 1. 6, 7. Nor is it enough that he be *good really* but he must have a *good report*; and this not only of them that are within, but of them likewise, which are without. 1 Tim. 3. 7. But because 'tis not life, so much as learning, which is now adays made the matter of question, if not of contumely and contention: Let mee have the liberty to leave my sense in this likewise. And I beseech you, let not pride, let not prejudice, let not precipitancy, or what-ever else, shut up your ears, or stop your hearts against it. Oh! never think that you are apt to be teachers of others, unlesse you are able to teach others also. Know that such a one had need be full of goodnesse, and filled with all knowledg, who is fit (especially of Office) to admonish others Rom. 15. 14. Full of judgment and of might, *Mic.* 3. 8. He had need with *Ezra*, be a ready scribe in the Law of God, *Ezra* 7. 6. a scribe instructed to the Kingdom of God *Mat.* 13. 52. one of pickt and choice abilities and experience, worth and wisdom; a messenger

messenger, and interpreter one among a thousand, *Job 33. 23.* an able Minister of the New Testament, *2 Cor 3. 6.*

Well may such be reckoned by our
 a 2 Pet. 2. ' Apostle among the *Impostors* of the last
 1. cum 12. ' times, who *understand not*, (a) but are
 b 2 Pet. ' willingly ignorant (b) of which sort are
 3. 8. ' they that creep into houses, and lead
 ' captive silly women laden with sins,
 ' led away of divers lusts, ever learning,
 ' and never able to come to the know-
 ' ledg of the truth. *2 Tim. 3. 6. 7.* But
 ' never were, or shall they be reputed a-
 ' mong the *Pastors* of the last times; for
 ' these are to hold fast the faithful word
 as they have been taught, and are able by
 sound doctrine both to exhort and con-
 vince the gain-sayers *Tit. 1. 9.* These
 ' cast not off, but continue in the things
 ' which they have learned and been as-
 ' sured of. *2 Tim. 3. 14.* A good Minister
 of Christ is one nourished up in the words of
 faith, and of good doctrine whereunto hee
 hath attained. *1 Tim. 4. 6.* True it is,
 that wee are fallen among men and
 times, that discourage, dissuade and
 disgrace learning: but let not that de-
 terus, who are not (through mercy)
 with-

out such, that on the other hand, quicken, cherish, countenance it, and speak comfortably unto all the Levites that teach the good knowledg of the Lord. c It's true, some would have us Preachers like Je-^c Chro. 30. roboams Priests, only of the lowest of the 22. people. 1 King. 12. 31. at least, for literature (not to mention livelyhood.) And well may such indeed passe for the Priests of Jeroboam, for (with me 'tis beyond doubt) they are not the Preachers of Jesus, i.e. by his allowance and appointment. No; Christians, his are approved workmen, that need not be ashamed, rightly dividing the word of truth, 2 Tim 2. 15. The Pastors after his heart are such, as shall (and therefore can) feed his People with knowledg and understanding. Jer. 3. 15. not blind seers, ignorant watch-men, or Shepherds that can not understand. Isai. Chap. 56. verse 10, 11. I do not say, but you may be good men, and have but little or no learning; but I dare not say, you will make good Ministers without learning; for how should you? I pray consider.

N. 1. Will not your relations to God call upon you for learning? He employs none but the wise and faithfull to be his Stewards. Mat. 13. 52. How can you be his mouth? (d) his messengers? (e) or the men of God (f) else, who are to make known the mysteries of his Gospel? If you are the mouth of God, let us hear you speak as the Oracles of God. 1 Pet. Chapter 4. verse 11. Who do expect a proof of Christ speaking in and by you (g) if you are the Messengers of the Lord of Hosts, Let us see that your lips do preserve knowledge, that men may find the law at your mouth Malac. Chapter 2. verse 7. And if you are men of God, make us at least some way sensible, that you are furnished with instructions to every good work. 2 Tim. Chap. 3 verse 17.

N. 2. Will not your relations to the people call upon you for learning? These you ought to warn and teach in all wisdom, 1 Isa. 9. 16. How shall you be their lights? their leaders, and instructors else unto the Kingdom of God? If you are blind leaders of the blind, both shall fall into the ditch,

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ditch, *Mat. 15. 14.* And a dreadfull thing it will be for you, if God's people are destroyed for lack of knowledge in you, *Hos 4. 6.* Your lips should preserve knowledge for the people, as a publick store-house; and they must seek the law at your mouth, *Mal. 2. 7.* If there arise matters too hard for them, they must arise and ask you, *Dent. 17. 8. ad 12 Ezek. 44. 24.* And how shall you teach them, if ye are yet to learn the Oracles of God your selves? *Heb. 5. 12.* Thou that teachest another, teachest thou not thy self, saith the Apostle? *Rom. 2. 12.*

N. 3. Will not the requisites and duties of your office call upon you for learning? Surely the Law should not perish from the Priest, nor counsel from the wise, nor the Word from the Prophet, *Jer. 18. 18.* Men may declaim humane or School-learning very confidently; but whereunto will a Minister's duty arise, unless he be furnished with some competency thereof? How shall hee convince gain sayers without it, * shutting them up in their arguments and answers? or stop the mouths of the learned adversaries, who fly either to the originall texts, or to those

* τὸς ἀντι-
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those orderly contextures of truth, which have received the allowance and consent both of teachers and Christians, to stand as maxims of unquestionable truths? Besides how shall he rightly divide the word of truth else, *2 Tim. 2. 15.* or reconcile the Scriptures which seemingly differ, if he hath no acquaintance with Logick, Rhetorick, or Grammar? Again, how shall he reveal the sense of Scriptures entirely, and cause the people to understand the reading? *Nehem. 8. ver. 7, 8.* Especially, since there are so

1) *Ezek. 17* many riddles (*l*) and dark sayings (*m*)
 2. in them, and all expositions of, and ob-
 m) *Pl. 78. 2.* servations from them, are to bear such exact accord to, and to be examined by the originall, which the Holy Ghost inspired. Nay, or how shall he so much as read the Scriptures intelligently without some humane teachings and learning? Deliver this Bible to one that is not at all learned, saying, read this I pray you, and must he not say I cannot, for I am not learned! *Isa. 29. 12,* Had wee to do with no more then *Paul's* Epistles; how many things must be acknowledged in them, both hard to be understood, and hard

hard to be uttered? (n) But what do the unlearned and unstable? Let Peter^{n) Heb. 5. 14} tell you: They wrest them, as they do also the other Scriptures, unto their own destruction, 2 Pet. 3. 16. 'Tis in vain to tell me that Jesus Christ was not learned. For doth not he himself assure me otherwise? The Lord God hath given me the tongue of the learned, and opened mine ear to hear as the learned, Isa. 50. 4. And do not his auditors assure me the same too? Mat. 13. 54, 55. Joh. 7. 15. Say you the Apostles were not learned? and as for the Prophets how illiterate were they! But sirs, do the Scriptures say the same likewise? Indeed was Moses such an one, who was learned in all the wisdom of the Egyptians? Act. 7. 22. or was Daniel, to whom God had given skill in all learning and wisdom? Dan. 1. 17. or was Paul that was brought up at the feet of Gamaliel, Act. 23. 5. and was so eminently versed both in humane learning (o) and divine, that Festus thinks much learning had made him even mad? Act. 26. 24. Again, were Samuel, Elijah, or Elisha^{o) Tit. 1. 22} so unlearned, who had so many pupils, and bred up so many scholars, which
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were called sons of the Prophets, at *Nai-oth*, *Bethel*, *Jericho*, and *Gilgall*, which were in this respect little other than Universities and Schools of learning? *2 Sam.* 19. 19, 20. *2 Kings* 2. 2 3, 5, 12. and 4. 38. as we read of a Colledge at *Jerusalem* likewise, *2 Chron.* 34. 22. and *2 Kings* 22. 14. True it is, that grace called many such to be Prophets and Apostles, who were unlearned: but then the same grace which called, did by and by qualify thē with learning, that they were, as *Micah* saith of himself, *full of power by the Spirit of the Lord, and of judgment, and of might*, *Micah* 3. 8. If they had not learning by outward education, they had learning by inward inspiration, and spake as they were moved by the Holy Ghost, *2 Pet.* 1. 21. If they had not acquired learning, *i. e.* by their own studies, they had (which is better) infused learning by the Spirit of grace. The Spirit did still make an extraordinary supply of learning from himself, unto such as were allowed of him in the Ministry, that were without an ordinary supply thereof by Schools of learning. To one was given saith *Paul*, by the Spirit
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the word of wisdom, to another the word of knowledge by the same Spirit, to another prophesie, to another discerning of spirits, to another diverse kinds of tongues, to another the interpretation of tongues; all which were wrought by the self same Spirit, 1 Cor. 12. 8, 10. 11.

2. Sect. Do not adventure upon publick authoritative teaching in the Church without a commission. If you expect the assistance, acceptance, allowance, and approbation of Christ; Oh! do not adventure upon it, without authority first given you of Christ. If affectation, if avarice, if ambition, or whatever else it be, shall be putting you on; let the awe of this truth of God, & your accountability to the God of truth preponderate & stay you back; as ever you would answer it to Christ, to his Church, or to your own Consciences another day. Sirs; the time is coming, when a l V zards shall bee pluck'd off, and what were your aims by, what your abilities for, and why you declined authorizing to the Ministry shall bee produced in open Court, and conscience shall bee put to it (will you nill you) to answer such interrogatories as these are:

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Who made you a teacher in Israel? who required this at your hands? who gave you this authority? &c. And sirs, will not this bee a sad indictment from the Lord in that day? I did not send these Prophets, these preachers, yet they ran; I have not spoken to them yet they prophesied, Well; is it so, that such teachers must have a commission as well as qualifications from our Lord Jesus Christ? Oh! that such among us, who exercise the Ministry, enjoy the maintenance, and expect the reverence of Ministers, yet never entered by the door of Ordination upon the discharge of this Office, but have climbed up some other way, would seriously lay it to heart! What? is the Ministry an Office? and the external committing of the Ministry unto men God's Ordinance? how is it then, that such do (that I say not that such dare) ordinarily exercise the Ministry, as to the preaching part, who never were, and perhaps never will be, who never did design, nor do now desire to be solemnly set apart to the Ministry? Consider I pray you these two things.

1. That to do the proper work of a Minister

Minister or Officer of God cannot bee safe. 2. To do the preaching work of a Minister cannot but be sinfull.

N. 1. To do the proper work of a Minister or Officer of God cannot bee safe, without his ordination or appointment thereunto. Men may passe it by, it is true, but God will not put it up unpunished. The holiest pretexts of *Korah* and his complices will not help them, if they seek the Priesthood. *Numb.* 16. 3. 10, 31. 32, 33. God is so far from bearing with it in common men, that he would at no hand take it from the chiefest magistrate : witnesse *Sauls* losse of the Kingdome for it, though burdened then with so great straits 1 *Sam.* 13. 8 to 15 & *Uzziahs* leprosie to the day of his death for it, though (before this) hee hau been blessed with so great successe. 2 *Chron.* 26. 16 to 22. And now beloved, is not ordinary authoritative teaching in the Church the proper work of a Minister of Christ? Yea; what is, if this be not? Wherefore or whereunto is a Minister ordained else, if not to be a Preacher and Teacher of the Church in faith and verity? 1 *Tim.* 2. 7. wherefore worthy of

double honour else, if not for labouring in the word & doctrine, which eminently bespeaketh preaching? *1 Tim.* 5. 17. Wherefore is the Gospel and this Office committed to him else, if not for manifesting the word through preaching? *Tit.* 1. 3. yea indeed, not so much to baptize as to preach *1 Cor.* 1. 17. Beloved, therefore 'tis we are allowed of God to be put in trust with the Gospel, *1 Thes.* 2. 4. therefore are we appointed of God to this trust in the Gospel, *2 Tim.* 1. 11. therefore and thereunto it is that we are so adjured and called upon God in the Gospel. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom; preach the word, be instant in season, out of season, &c *2 Tim.* 4. 1, 2. 'Sir,

'is there any proper act of a Gospel-Minister? If there be not, why do you not plainly tell us, there is no such Officer left us? If there be, may not preaching put in as fair and full, yea a fairer and fuller claim than any? Say you, the administration of the Sacraments is a proper act of this Officer? Be it so but consider I beseech you, whether preaching may not put in for the precedence

'cedence thereunto? Are Gospel-Mi-
 'nisters more eminently, or more expres-
 'ly said, either to be commissioned to be
 'Ministers, for that act then for this?
 '1 *Cor.* 1. 17. 1 *Tim.* 2. 7. or more commen-
 'ded in their ministry by that act, than
 'by this? 2 *Tim.* 2. 15. or more to bee
 'counted of with respect to their mini-
 'stry, for that act, than for this? 1 *Tim.*
 '5. 17. 1 *Thes.* 5. 12, 13. or are we more
 'often, or more openly circum-scribed,
 'or described, as the Ministers of the
 'Lord by that, than by this? *ibid* & *Heb.*
 '13. 7. Or are we more concerned,
 'and commanded, and charged to at-
 'tend upon that act of our Ministry,
 'than this? *Rom.* 12. 7, 8. 1 *Tim.* 4. 13,
 '14, 15, 16. Sure I am, though I ex-
 'clude not the administration of the
 'Sacraments from being a proper act of
 'an Office-Minister, and one of those
 'purposes and aymes, why God will have
 'men put into the Ministry; yet prea-
 'ching the Gospel is with more abun-
 'dant frequency expressed among the
 'acts of Ministers, and with more abun-
 'dant fulness evinced to be the aym of
 'God by the Ministry. If you have but o-
 'verly read the Scriptures, yet you cannot

' but observe this. With what conso-
 ' nancy therefore to sound reason or
 ' Scripture-revelation the administrati-
 ' on of Sacraments shall be received to
 ' bee the Proper act of a Minister of
 ' Christ : and authoritative teaching re-
 ' spected mean-while, judge ye ? And
 if it be (as it is proved to be) the pro-
 per act of a Minister thus to preach au-
 thoritatively ; what an adventure you
 run, what an attempt you rush upon, Oh
 that you may attend in time, who Or-
 dinarily discharg this part of our Office
 without Ordination thereunto.

N. 2. *To do the preaching work of a Mi-
 nister ordinarily, without Ordination can-
 not but be sinfull.* What though we yeeld
 that there may be an essay without it
 for tryal of qualifications ? wil it there-
 fore be an excuse for such who make it
 a trade or course ? or because the sons
 of the Prophets may be called thereunto
 occasionally ? will it therefore be a co-
 vert for him who is exercised therein or-
 dinarily ? Can you so forget the prohibi-
 tions, precepts, precedents and pregnant
 character & titles of preachers mentioned
 formerly. * Is it not sinfull for an unofficed
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person to baptize? Consult else the disputes between Papists and Protestants about midwives baptisme. And can that be sinfull for you, yet preaching sinlesse? When both these are prescribed in the same commission, and preaching hath the precedence; not onely in the order of words there, *Mat.* 28. 19. but in regard o worth and eminency else-where, as the more notable end, and nobler errand why we were sent forth not to baptize, as our Apostle saith, but to preach the Gospel, *1 Cor.* 1. 17. *i.e.* not so much to that as to this. But more particularly see I beseech you, whether this sin tends to these three things at least.

1. *To the vacating of this Gospel-Officer,* as to this act at least, of preaching. For if this bee a common operation, what needs a peculiar officer for it? If it may bee, nay must bee (for so far some carry it) the work of every other man, to labour for abilities to preach, and to lay them out in preaching; what need we as to this purpose of an office-Minister? Is there a speciall officer for the common work of every particular member in the body civil, military, or naturall? If not there

Sect. I.

there, why here I pray you ? Well : must we have none to teach authoritatively and by office in the Churches ? you cannot I suppose shut out the light of so many Scriptures, as you have seen and heard to speak the contrary. Must we ? how then (beloved) can authoritative teaching be every ones employment ? We have no speciall organ in the body for feeling, that is the common work of every member, but we have for sight, for smell, taste, and hearing, ' What it is ' with others I know not, but a thing of ' sad remark and resentment it is with ' me ; that so many of those, who at first ' have contended for no more than that ' unofficed men may preach, have at ' length cast off the office of preachers, ' and therewith cast out all the Ordina- ' nances and Churches of our dearest ' Jesus.

2. *To the violating of Gospel-order.* For what is more openly delivered here, than that every one do his own business, studying to bee quiet, 1 *Thes.* 4. 11. That as the Lord hath called every one, so hee walk and abide in the same calling wherein he was called, 1 *Cor.* 7. 17, 20.

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That no one think more highly of himself than he ought to think, but soberly, according as God hath dealt to every man the measure of faith, Rom. 12. 3. And that every member keep to his own place in the body; God having set the members in the body, every one of them, as it hath pleased him, 1 Cor. 12, 18, &c.

3. To usurpation upon the Gospel-Churches. For who reads not, that they have rule over you, and must bee so remembered, who have spoken to you the Word of the Lord? Heb. 13. 7. That such as are to admonish you from the Lord, have authority, and are over you in the Lord? 1 Thes. 5. 12. and must be esteemed very highly in love by you for their work sake, ver. 13. If gifted brethren are to labour in the Word and doctrine, to preach or teach authoritatively in the Churches; the Churches must then perform them reverence. 1 Tim. 5. 17. yea, & pay them maintenance; for what hath God more cleerly ordained, than that they who preach the Gospel, should live of the Gospel, 1 Cor. 9. 14. and that he that is taught in the Word communicate to him that teacheth in all good things? Gal. 6, 6. But I forbear

bear any longer to rub upon this soar ;
 'trusting thorow grace, that the Liber-
 'tinism produced by this liberty of pro-
 'phesying (as it is misnamed) will at
 'length awaken all the people of God
 'and preachers of the Gospel to a just
 'aversion from, & abhorrence of it. And
 I no way doubt but such Prophets at
 length, as run to & fro, preaching the
 dreams & delusions of their own hearts,
 shall be ashamed every one of his vision
 which he hath professed, neither shall they
 wear any longer a rough garment to de-

i.e. cun-ceive. But he shall say, I am no Prophet,
 terfeit the I am an husband-man : for man taught
 true Pro- me to keep cattell from my youth *Zech.*
 phets, who 13. 4. 5. As for you brethren and beloved
 commonly 13. 4. 5. As for you brethren and beloved
 wore such who take your selves to be apt and able,
 garments. inwardly called and competently qua-
 King. 1. 8 lified to teach others in the Church, why
 Isa. 20. 2. should not this Office be committed to
 Mar. 2. 4. you, that you may with peace to you,
 see Hut with profit to others, and without pro-
 chenson up vocation to God authoritatively teach
 on the place others ? Yea, and let me intreat and in-
 gage you by our Lord Jesus ; as ever
 you would have his preience with you,
 his protection and gracious providence
 over

over you, his power aiding, and his grace prospering you; do not exercise the Ministry ordinarily, without or before entrance thereinto by Ordination. Oh! be not so averse to Christs honour, the Churches happiness, & your own comfort! but if you are indeed qualified for the Ministry, see that you have the Ministry committed to you. Sirs, why should your proving for the Ministry seem so dreadfull? or putting into the Ministry seem no more desirable to you who professe, that this one act of the Ministry is so delicious and dear unto you? If your aims are right and abilities reall, why there should be such an aversation from tryal, I know not. Sure I am, you should be first proved, and then, and not till then use the Office of a Bishop, being found blamelesse * If you are not averse from, nor affraid of triall, acquit your selves, and acquaint us where your exceptions lye, and put not such a stumbling block in your brethrens way. Why there should be so much loathsomnesse or aversness to Ordination, if there be so much love of, and ability for the office, as is pretended, I must profess I see not.

Object.

* 1 Tim. 3.
1. cum ver.
1, &c.

Christ's Commission-Officer:

Object. Do you tell mee, the Apostle saith, ye may all prophetic one by one? *1 Cor.* 14. 31. *Ans.* True; all ye that are Prophets, of whom he is now speaking, 29, 32, *verses*. He saith not all ye people. 'One whole sex are prohibited, ' 34, 35, *verses*, and for the other, what ' lets than this speaks he? Are all Prophets? *1 Cor.* 12. 29. *i. e.* all are not. ' Where doth the Scripture tell you of ' unofficed Prophets? men that never ' were, nor never will be put into office, ' yet ordinarily did and might perform ' this act of office? See you not how distinct the mention is of the Prophet and ' righteous man? *Mat.* 10. 42. and how ' frequently the Prophet is delivered in ' upon the Catalogue of Church-Officers, even in this same Epistle? *1 Cor.* 12. ' 28. *Eph.* 4. 11, &c.

Object. Eldad and Medad (say you) do prophesie in the Camp, *Numb.* 11. 27. *Ans.* True; and who would not have wished with *Moses* in the same case? would God all the Lord's people were Prophets! But, Lo, when was it? not til the Lord took off the Spirit that was upon *Moses*, and it rested upon them, *vers.*

26. 'And who were they? Of them
'that were written, but went not out un-
'to the Tabernacle, *ver. 26. i. e.* of the
'Seventy Elders (officers of Israel)
'whom God commands *Moses* to bring
'thither, and covenants to put upon them
of his Spirit, *ver. 16, 17, 18*

Object. But we are all Priests unto
God, *Rev. 1. 6.* *Ans.* True; but not
all Prophets, *1 Cor. 12. 29.* The same
Christ who hath made us Priests hath
made us Kings too, a royall Priest-hood,
1 Pet. 2. 9. We are neither properly, but
in a figurative sense onely. 'Will not
'this vest us with a civill authority to
'mult and punish? how will that then,
'to Minister publicly or preach?

Object. But we all ought to be teach-
ers of others? *Heb. 5. 12.* *Ans.* True,
even women are not exempted, but en-
joyed *Titus 2. 3, 4.* Yet not in the
Churches, how eminently soever gifted,
1 Cor. 14. 34, 35. Privately and charita-
tively all may, all must, as I have said;
Oh let your families, friends, and with
whom ye walk in fellowship witnesse it,
and let the Word of God dwell richly in
you to this purpose, *Col. 3. 16.* But
ought

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ought therefore all to teach publicly and authoritatively likewise? Nay, here our Apostle : Are all teachers, *1 Cor. 12. ver. 29 .i. e.* all are not, all ought not, *1 Cor. 12.29.* 'Shew us I pray you, where
 'any gifted brother may assume author-
 'rity to himself? or where he is allow-
 'ed of our Saviour, as in his name and
 'stead, to teach publicly in the assem-
 'blies of his servants? and where atten-
 'tion is due to him in so doing by com-
 'mandment from the Lord? Hath Christ
 'ever said to such as he hath to his office-
 'Ministers? *He that heareth you heareth*
me, and he that despiseth you, despiseth me,
&c. Luk. 10.16.

Object. But we must speak often one to another, rebuke, consider, comfort, edifie, and exhort one another; not only our families, but especially those with whom wee walk in fellowship. *Ans.* True; do it and spare not. No good man or Minister durst dissuade or discourage it. Nay, this wee do^e command and charge you by the Lord. * But what is this to warrant your publick preaching in the Churches of Christ? Is there no difference between that and private Christi-

*Mal.3.16

Levit.19.

17.

Heb.10.24

25.

1 Thes.5.

11.

Heb.3.13.

Christian-converse & conferences, which grow out of charity and the communion of Saints? 'Do you; will you say, but 'that women among you as well as men 'are intended by the Apostle in those 'Scriptures, whereto you allude? yet 'who seeth not that women must keep 'silence in the Churches? 1 Cor. 14. 34. 'Pray shew us from Scripture, where 'men out of office are enjoined to such 'publick teaching, or so to teach, from 'which women are precluded?

Object. Say you as every man hath received the gift, even so should wee minister the same one to another, as good stewards of the manifold grace of God?

Ans. True; 'But your selves wil not 'say (I think) that women are excluded 'from what this text enjoineth. Accept 'this command then in it's greatest latitude, it can import no more than this, 'if you allow (what I am sure you must, 'and believe you do) in it's full accord 'with other Scriptures, that wee minister the gift we have received one to another, every one in his own orb, in his order; Publick Ministers of the Church, (in which he instanceth ver. 11.) in a

H

publick

publick and authori ative way, private
 members of the Church in a private and
 charitative way, as did *Aquila* and *Pris-*
cilla, *Act.* 18.26. ' And beyond doubt,
 ' those women that laboured with *Paul*
 ' in the Gospel, *Phil.* 4. 3. for he suffered
 ' not a woman to teach in the Church,
 ' 1 *Tim.* 2. 12. And truly otherwise, up-
 ' on the same ground that you infer from
 ' this text, that every one who hath gifts
 ' for publick preaching must minister the
 ' same publickly? upon the same ground
 ' with equall right and reason may ano-
 ' ther inter; that this gifted person must
 ' preach publickly, whether the Church
 ' approves him gifted, and indu'gath him
 ' this liberty or not : (and indeed where
 ' that call and comprobation of the
 ' Church hath any foot-steps in Scrip-
 ' ture, which some speak of, e're such
 ' shall exercise his gifts, I see not) and
 ' again, that every man who hath recei-
 ' ved gifts or abilities to administer the
 ' Sacraments, or to absolv from censures,
 ' may and must minister the same to o-
 ' thers, which you do not, dare not
 ' grant, nor indeed may without destroy-
 ' ing the order of the Churches, despising
 the

the Ordinances of Christ, and denying
 the necessity of Ministers by office. And
 I pray consider, whether more eminent
 abilities be needfull for the ordinary
 ministration of Sacraments, than for
 preaching? and whether you are more
 evidently excluded by this text, or by
 any other from ordinary ministration
 of Sacraments than of sermons? But if
 you limit this command, according to
 the liberty which the words afford
 you, it speaks for us, and against you.
 For what are stewards, but men in of-
 fice? and in what other notion, is it
 ever used in Scripture, or where? And
 thus it will be no more, than this, in the
 sense of it: That as every man hath
 received the office (which is by gift
 frequently understood in Scripture;
Rom. 12. 6, 7. Eph. 4. 8. cum 11.) so he
 minister, *viz.* according to his trust and
 office; which is illustrated particular-
 ly, *v. 11.* wherein he distinguisheth these
 officers or stewards, into two species
 or ranks, *viz.* such as are to speak from
 Christ, and such as are to serve in his
 Church: such as are to be the mouth
 of God, authoritatively to guide them;

' and such as are to minister, as of the a-
 ' bility which God hath given, *i. e.* Bi-
 ' thops or Presbyters, and Deacons as he
 ' frequently elsewhere maketh the distri-
 ' bution, *Phil. 1. 1 Tim. 1. 3. &c.* These
 ' he describeth by the most eminent acts
 ' of their office, and directeth how they
 ' shall discharge them.

Object. Why? they that were scat-
 tered abroad went every where preach-
 ing the Word? *Acts 8. 4.* True, but who
 were they? If you say men out of of-
 fice, let us hear your proof, the onely
 particular man therewith mentioned is
Philip, ver. 5. who was ere this ordain-
 ed, *Chap. 6. 5, 6.* and was an Evangelist
Chap. 21. 8. Again, when did they it?
 when the Church was all scattered a-
 broad, which was at *Jerusalem, verse 1.*
 And is there no difference between prea-
 ching under the scattering of the Chur-
 ches, and during their settlement?
 ' Though I think that the universal term
 ' [all] *ver. 1.* doth rather intend all the
 ' Ministers of that Church, except the A-
 ' postles, than all the members. For why,
 ' or where should the Apostles have stay-
 ' ed, if all these had been scattered
 abroad?

abroad? Or how could *Saul* have been
 making havock of the Church there,
 haling men and women to prisons, v. 3.
 which is another probability that
 they were onely men in office, who
 went thus preaching to and fro, to
 which you may add the pregnancy of
 the expression, which *Luk*, maketh use of
 verse 4. *εὐαγγελίζομενοι τὸν λόγον*, which
 this Evangelist hath so often and onely
 used of preachers by office, *Act*. 5. 4. and
 8. 12. and 10. 36. *Luk*. 8. 1. and 9. 6.
 and 20. 1. as the late learned laborious
 and pious Assemblie do animadvert. *

Object. But we find *Apollos* teaching
 the way of the Lord diligently, even in
 the Synagogue? *Act*. 18. 25. True, but
 who was *Apollos*? not onely an ele-
 quent man, & mighty in the Scriptures,
 verse 24. but is expressly mentioned to be
 one of the Ministers by whom the Co-
 rinthians believed, 1 *Cor*. 3. 5, 6. and in
 that regard he is owned by *Paul*, as his
 brother *Apollos*, 1 *Cor*. 16. 12. and ranked
 with him & *Pet*, 1 *Cor*. 1. 12. Say you he
 was not put into office when he preach-
 ed at *Ephesus*, *Act*. 18. but how prove you
 it? Surely the mention of his knowledg

* see their
 answer to
 the Reas. of
 the diff.
 brethren,
 p 30, 31,
 32.

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' only of *John's* baptism, *i.e.* his doctrine
 ' and Ministry, *ver.* 25. will be too slender
 ' a proof thereof; especially if you consi-
 ' der the other characters therewith given
 ' him, and the contracted knowledge of
 ' the Disciples of Jesus, some time after
 ' their first sending forth, and that *John*
 ' had his Disciples, as well as had Jesus
 ' his. But further suppose we it: yet what
 ' can be more inferred, than we readily
 ' grant? *viz.* that that one who purposeth
 ' the Ministry, and is preparatorily quali-
 ' fied for it, may give proof of his quali-
 ' fications by preaching some sermons e're
 ' his putting into office; into which it is
 ' manifest that *Apollos* was, if not already
 ' put, yet not long after this at *Corinth*, to
 ' which he passed from *Ephesus ver.* *26.
 ' **cum* *Ch.* *Object.* Doth not *Jehosaphat* send his
 ' 19. 1. princes to teach in the Cities of *Judah*?
 ' 2. *Chron.* 17, 7. and with them the Priests
 ' and Levites *v.* 8, and they taught in *Ju-*
 ' *dah*, *v.* 9. True; So that there is never an
 ' unsent teacher. A memorable and imita-
 ' ble precedent (no doubt) for supreme go-
 ' vernours: that the teachings of the Law
 ' of the Land and of the Law of the Lord
 ' do go together, the Magistrates teach-
 ing

ing that, and taking care for, and giving
countenance to the Ministers teaching
this. But behold, it is so done, as the mat-
ters of the Lord and the matters of the
King, are distinctly ordered by distinct
officers, as the same *Jehosaphat* appoints
Chap. 19. 11, So that it no where appear-
eth that the secular Lords and Princes
did teach the same matters, and in the
same manner, as did the Priests & Levites.

Object. Say any yet amongst us? Sir,
we have been proved and approved by
the Ministers of Jesus. Som of us former-
ly, under the power of the Committees;
some now before the present Cōmission-
ers which are intrusted with the inductiō
of Ministers. Why should you press us to
ordination, who can already offer so
sair and full a plea for the office? *Ans.*
Be it so, as you have said in the former
part; (though how many have crept in
at another door without either proba-
tion or approbatiō, I am loth to speak)
Surely, as I cannot but cōmend so much
care on the part of the civil Magistrate,
e're he invests men with the civil right of
enjoying the maintenance, or induceth
them to the exercise of the Ministry

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' in such a particular parish ; yet this co-
 ' vering I must tell you, will be too nar-
 ' row for you, who expect the double ho-
 ' nour and execute the office of the Mini-
 ' sters of Christ. How strictly you were
 ' proved, your selves best know; but that
 ' you were not solemnly approved, with
 ' prayer, fasting, and imposition of hands,
 ' who knoweth not ? If your selves will
 ' but ask your approvers now, or hereto-
 ' fore, you will easily receive this ready
 ' answer : That they did not put you in-
 ' to the office of Ministers ; (such kind
 ' of ordinations having no patrons (that
 ' I know) among men, nor pretexts for
 ' it from God, nor scarce any consistence
 ' with any principles amongst us what-
 ' soever) But what they did was to per-
 ' mit, and approve you, so far as concern-
 ' ed them, as delegated from the civill
 ' Magistrate, to the exercise and enjoy-
 ' ments of the Ministry in such a place.
 ' Formerly none might be approved, but
 ' such as were already office-Ministers ;
 ' at present none but such as are (if not
 ' actually made Ministers, yet) apt and
 ' able for the Ministry ; the actuall
 ' investiture of men with which
 ' Office

‘Office is not their present buisnesse.
‘And though whether this investiture
‘be in the power of the Presbytery, or of
‘the people, may not be so well accor-
‘ded: Yet that there is something else,
‘than the presen approbation, for ma-
‘king one an Office-Minister, is on all
‘hands between those of the presbyteri-
‘an and Congregational perswasions
‘assented to,

Sirs, may any or all this weigh with you? Or will you yet retain your prejudices? Let me onely mind you of that of the Apostle: That no man think of himself, more highly then he ought to think; *Rom. 12. 3.* and renew my former motion once more to you, and I passe to the next use. Sirs, are you gisted in earnest for the Ministry? and have you not gilded over your preaching out of Office, with pretexts only? Oh! com, come, try your qualifications, and take up a commission, and see whether wee’ll not give you the right hand of fellowship.

Use 3. Of hearty Counsell, wherein I must and shall be very contract, being sensible both of your work, and my own
weak-

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weakness. It shall be 1. To you unto whom this office is or shall be this day committed. 2. To you over whom God hath or shall commit such officers.

Sect. 1. To you unto whom this Office already is, or shall be this day committed. Is it so &c. This calleth upon you to do the whole Office that is committed to you of God, and so to demean your selves as those that have this holy Office committed to you of God. 1. 'To do the whole Office that is committed to you. Make full proof of your Ministry. 2 *Tim.* 4. 5. 'Tis (let me tell you) of a vast compass; doctrinall, disciplinary, publick, private, in season and out of season, &c. and of a vast consequence: else it had never been so affectionately perswaded by Christ, and so awfully pressed by his Apostle, or so frequently by both. *Joh.* 21. 15, 16, 17. 1 *Tim.* 5. 21. *ch.* 6. 13, 14. 2 *Tim.* 4. 1. ad 6. As ever we would have peace in our own bosomes, or be pure from others blood, let us with-hold nothing from our people, that is profitable for them to know, and proper for us to communicate.

' municate. This will be their crown,
 ' and our comfort. *Acts* 20. 20, 27, 28.
 ' If we would not be counted men but
 ' of half-hearts, or would not be conten-
 ' ted with an half-holinesse in our peo-
 ' ple, or with an half-heaven for our
 ' own persons, let us do, I pray you, our
 ' whole work. It cannot be concealed
 ' that wee have in these times a great
 ' many half-Christians, * halfe profes- * *Act.* 26.
 ' sors; and it must be confessed, that we ^{18.}
 ' have but too many half-ministers, or
 ' half-pastours, as to the execution of
 ' their Office. And surely, to me it seems
 not much an inferiour solecism accor-
 ' ding to Scripture, to hear of an half-
 ' Minister, as to hear of an half-Chri-
 ' stian in grace, or an half-man in na-
 ' ture. 2. This calleth upon you so to de-
 mean your selves in the work of the Mi-
 nistry, as those that have the Office com-
 mitted unto you of God. ' The man of
 ' God, especially in the matters of God,
 ' must not be or behave himself, only
 ' after the rate of other men. 2 *Tim.* 2.
 ' 24. 1 *Tim.* 6 11. The ordinary works
 ' we perform, should leave a relish & sa-
 ' vour of that sacred word we preach, &
 of

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' of this spiritual Office we are put into.
 ' An Sirs ! what examples, should wee
 ' Pastours be to our people in (well-
 ' nigh) every particular ! in word, in
 ' conversation, in charity, in spirit, in
 ' faith, in purity, 1 *Tim.* 4. 12. *Tit.* 2. 7.
 ' 1 *Pet.* 5. 3. He that hath my word, let
 ' him speak my word faithfully, what is
 ' the chaffe to the wheat saith the Lord,
 ' *Jer.* 23. 28. And oh that we may shew
 ' our selves approved unto God, and
 ' workmen that need not to bee ashamed
 ' before men ! 2 *Tim.* 2. 15. Say you how
 ' should we ? 1. Let us do our work con-
 ' vincingly ; convincingly both in regard
 ' of others consciences. (a) and of our own
 ' Commission. (b) Let us do it with au-
 ' thority, like our Saviour, and not as the
 ' Scribes, *Mat.* 7. 29. as those that are full
 ' of power, and of judgment, and of might,
 ' by the Spirit of the Lord, *Mic.* 3. 8. That
 ' when we preach, or pray, or censure, or
 ' comfort, &c. & there cometh in one that
 ' believeth not, he may be so convinced of
 ' us, and judged of us, and the secrets of
 ' his heart made manifest : As that fal-
 ' ling down on his face, he may worship
 ' God, and report that God is in us of a
 ' truth,

a Joh. 8. 9.

b 2 Cor. 6.

1.

truth, 1 *Cor.* 14. 24, 25. 2. Let us do our
work conscientiously and sincerely;
without partiality as to man, and with
purposes for God. ' For why else is our
' Commission? 1 *Tim.* 1. 11, 12 what else
' is God's Command? 2 *Tim.* 2. 15. or
' what lesse will be our comfort? 2 *Cor.*
' 1. 12. and must be our character, 2 *Cor.*
' 2. 17. 1 Be not partial towards men,
' how shall we then prove our selves the
' Ministers and Stewards of Christ? 2 *Cor.*
' 4. 1, 2. who must give every one their
' portion of meat in due season, *Luk.* 12.
' 42. Let us remember God's Covenant
' with *Levi*, *Deut.* 33. 8, 9. and the com-
' mand he hath left with us, 1 *Tim.* 5. 21.
' And truly it is worth our most serious
' reflections upon our selves, whether, what
' the Lord sometime in way of reproof told
' the Priests, doth not now as particular-
' ly reach us, in the midd'ft of so many
' reproches! *viz.* Therefore have I also
' made you contemptible and base before
' all the people, according as ye have not
' kept my ways, but have been parti l in
' my law, *Mal.* 2. 9. Again, 2. Let all our
' purposes center in God. Wee are un-
' worthy to bee called his Officers, who
' are carelesse of his honour, and
unwor-

unworthy that hee should have a care of
 ours, 1 *Sam.* 2.30. Sirs, let us not preach
 our selves, but Jesus the Lord, 2 *Cor.* 4.5.
 As of singierity, as of God, in the sight of
 God, so let us speak in Christ, 2 *Cor.* 2.17.
 What! would we please men? how are
 we then the servants of Christ? *Col.* 1.10.
 As we are allowed of God, to be put in
 trust with the Gospel, even so let us speak
 not as pleasing men, but God, who trieth
 our hearts, 1 *Thef.* 2.4. 3. Let us do our
 work couragiously & strenuously, with-
 out despondency or shrinking, without
 dejection or sinking. If God's Commis-
 sion and concurrence will not bear up
 our hearts, and bear us up thorow hard-
 ships, I know not what will. A prisoner
 with these at the bar is able to face and
 fright a Judge upon the bench, *Act.* 24.
 25. ' Were we Embassadours in bonds,
 ' yet we ought to speak boldly, *Ephe.* 6.
 ' *vers.* 20. Such is the person we sustain,
 ' and the place we stand in. What should
 ' baulk or brow-beat us, who have such
 ' an authority to warrant us, and such
 ' almightineffe with us, to work all our
 ' works in us and for us? 2 *Tim.* 1.11, 12.
 Were wee private men, or went wee
 but

' but upon a private message, well might
 ' our hearts meditate terrors. But being
 ' Officers of Christ, and such as hee will
 ' own to the worlds end, nor bonds, nor
 ' blood, or death should move us, *Act* 20.
 ' 23, 24, and 21. 23 A few big looks, or
 ' bitter words, or biting scoffs are sorry
 ' bug-bears to daunt a Commission-offi-
 ' cer of Jesus; to whom is given all pow-
 ' er both in heaven and earth, as he tells
 ' us for our encouragement, *Mat.* 28.
 ' 18, 19, 20. How would we have borne *Act.* 25;
 ' to have stood at the bar? (c) or have ^{6, 7.}
 ' fate in the stocks? (d) or have been ^{d c. 16. 23,}
 ' scourged at the Whipping-post (e) ^{24, 25.}
 ' with our predecessors? yet werethey bold ^{e 2 Cor. 11;}
 ' in our God, to speak the Gospell of
 ' God, with much contention *1 Thes.* 2.
 ' 4. and waxed the bolder, by their own
 ' and others bonds. *Phil.* 1. 14. *Act.* 4.
 ' 29. 4 Let us do our Ministeriall work
 ' carefully and diligently: neither list-
 ' ning to our own idlenesse, nor led away
 ' of other intanglements. Oh the weight
 ' of that one Scripture! worthy to be in-
 ' graven in letters of gold, upon all our
 ' Study-doors, and to be continually re-
 ' corded in our hearts. Give attendance

to reading, to exhortation, to doctrine : Neglect not the gift that is in thee, which was given thee by prophetic, with the laying on of the hands of the Presbytery. Meditate on these things, give thy self wholly to them, that thy profiting may appear *ἐν παντί*, to all men, in all things, by all means. Take heed unto thy self & unto your doctrine, continue in them: for in doing this, thou shalt both save thy self & them that hear thee. *1 Tim.* 4. 13, 14, 15, 16. 'Are we Officers? we must wait on our Office: he that teacheth on teaching, and he that exhorteth on exhortation. *Rom.* 12. 7. 8. 'Whosoever have time to spare for the toys and vanities of the world, we have none, whose time is Christs and his Churches, and who are to give our selves wholly to the word. *1 Tim.* 4. 15. Oh how puzzling and perplexing would such questions as these be, if Christ should put them unto us. Why stand ye here (perhaps) all the day idle? We cannot say, No man hath hired us. 'Mat. 20. 6, 7. Or what dost thou here 'Elijah? *1 King.* 19. 9, 13. be we either 'in the Cave, or in the croud; either
 'weary

weary of our callings, or wasting our
 time to and fro about lower concern-
 ments? Sirs, are not we the souldiers
 of Christ? No man that warieth in-
 tangleth himself with the affairs of this
 life: that he may please him who hath
 chosen him to be a souldier, *2 Tim. 2. 4.*
 Wee have Sanctuary work to attend.
 'Twas death for the Priests, if they did
 not abide in the Sanctuary, according
 to their severall charges, because the a-
 ppointing oyl of the Lord was upon
 them: because they were solemnly ap-
 pointed to this work and office, *Levit.*
10. 7. and *21. 11, 12.* and *8. 35* It is
 not reason that we shal leave the Word
 of the Lord, say the Apostle, and serve
 tables, *Act. 6. 2.* this was in ministring
 to the bodily necessities of the poor.
 And shall we leave the Word of the
 Lord, and serve the times? or be secu-
 ring trifles in comparison of eternity,
 with the miscarriage of our peoples
 souls? Oh! let us stir up the gift of
 God that is in us! Had wee nothing to
 reflect upon, but the laying on of o-
 thers hands upon us, this might bee e-
 nough to cause us to return upon our

'own hearts often, and to revive and
 'blow up whatsoever is of love or zeal in
 'us, to a vigorous execution of our of-
 'fice, *2 Tim.* 1. 6. Are wee Officers of
 'Christ, and in his Church? Surely wee
 f *2 Tim.* 4. 'had need ply our businesse hard. Nor
 1, 2. can we (likely) be too busie in our office,
 g *Heb.* 13. who have (I am sure) the highest charge,
 17. (f) the heaviest account, (g) the hardest
 h *2 Tim.* 4. work, (h) and the hottest warfare, (i)
 2, 5. *Jer.* 1. 18, 19 *2 Tim.* 2. 3, 4.

Seet. 2. This truth calleth upon you
 over whom God hath set or committed,
 or shall this day commit such officers.
 This counselleth you how to esteem of,
 and entertain them in exercise of their
 trust, and execution of their Ministry.
 Say you how? As those that are officers
 of the Lord, and as over you in the Lord,
 1 *Thes.* 5. 12. As those that are appoint-
 ed of God to watch for your souls, and
 must give an account, *Heb.* 13. 17. And
 therefore how should you submit your
 selves? and obey them, so far as they
 rule over you in the Lord? that they may
 give up their account with joy, and not
 with grief; for that is unprofitable for
 you, as the Apostle adds. What though
 such

Such have been, or now shall be outwardly appointed by men, yet are they allowed of God to be put in trust with the Gospel, *1 Thes. 2. 4.* with *Act. 13. 2, 3.* Beloved, those who are ordained of men according to God's Ordinance, are yet God's Officers, God's Ministers. What else doth *Paul* assure us of the Elders, or ordinary Pastors and Teachers of the Church of *Ephesus*? (which because ordinary, could not be immediately put into office:) The Holy Ghost made them overseers, *Act. 20. 28.* Or what else doth he affirm of those of the Church at *Colosse*? In his mention of *Epaphras*; 'tis, our dear fellow-servant, who is for you a faithful Minister of Christ, *Col. 1. 7.* When hee minds them their duty touching *Archippus*, (who was it seems none of the most circumspect or constant Minister) 'tis thus; Say to *Archippus*, take heed to the Ministry which thou hast received in the Lord, that thou fulfill it, *Col. 4. 17.* And what other language hear we concerning *Tychicus*? *Col. 4. 7.* *Tychicus* a beloved brother and a faithful Minister, and a fellow-servant in the Lord. So

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far was it from truth, in the purest primitive times ; that they were onely to be accounted the officers and Ministers of the Lord, who were immediately put into the office by the Lord. Well then ; let a man so account of us as of the Ministers of Christ, and stewards of the mysteries of God, 1 Cor. 4. 1. I say as Ministers of Christ, not of the Commonwealth, not of Antichrist. I know there is a common reproach rolled upon the Ministry in *England*, as if we were no other than Priests of *Baal*, limbs of Antichrist, Antichristian Priests &c. So much unbridled are the spirits and speech of many, that would seem to be religious, and thereby speak their religion vain. * But beloved call you those, or can they be Antichristian, who have been so evidently opposed by Antichrist, and so eminently owned by Christ ; as have been the zealous and strict Ministry in *England*, and still are to this day ? Oh ! how can you more honour, more help up Antichrist ? or hurl more dirt and disgrace in the face of Jesus Christ ? than by calling those Ministers Antichristian, who have

* Isa. 1. 26.

have been and are so powe. fully able, and
so prosperously usefull to break the league
of so many thousands of souls with sin
and death, and to bring them over to the
reall and ready imbracements, of the
service of God and life eternall? ‘Chri-
stians, have not your eyes seen, and ears
‘heard of multitudes both of men and
‘women, that have been, and still are be-
‘gotten by them, unto Christ through
‘the Gospel? and that are built up in
‘communion with him through their
‘Ministry in the Gospel? Built up, not
in aëry speculations and dotage, about
‘questions and strifes of words; whereof
‘cometh envy, strife, railings, &c. This
‘is easily done indeed (and among us
‘how eminently) by the subtilty and
‘zeal of seducers, and such as consent
‘not to whole some words, 1 Tim. 6.
‘3, 4, 5. But lo, multitudes built up,
‘through the good hand of God upon
‘the gracious Ministry in *England*, in
‘the reall abhorrency of sin, the rich a-
‘nointings of the Spirit, in the life of faith,
‘the labour of love, in the power of sancti-
‘fication, poverty of spirit, in heavenliness
‘of their minds within, and holiness of

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2 Cor.
13. 1.

'manners without: In a word, to be do-
 'ers of righteousness, & in the doctrine
 'which is according to godliness, Need I
 'cal for Testimony to a truth so establish-
 'ed, in the mouth of more then two or
 'three thousand witnesses? (k) Need
 'we, as some others, may the pious prea-
 'chers to the pious people of England,
 'from it's first reformation say; Need
 'we, as some others, Epistles of com-
 'mendation to you? or letters of comen-
 'dation from you? Yee are our Epistle
 'written in our hearts, known and read
 'of all men. Forasmuch as ye are ma-
 'nifestly declared to be the Epistle of
 'Christ, ministred by us; written not
 'with ink, but with the spirit of the li-
 'ving God; not in tables of stone, but
 'in fleshy tables of the heart 2 Cor. 3. 1, 2.
 '3. What is our hope, or joy, or crown
 'of rejoycing? are not even ye, in the
 'presence of our Lord Jesus Christ, at
 'his comming? 1 Thes. 2. 19. And will
 'you also, being led away with the er-
 'rour of the wicked, fall from your own
 'steadfastnesse? 2 Pet. 3. 17. you of
 'whom we have been so affectionately
 'desirous, as we were willing to have
 im-

‘imparted to you, not the Gospel of God
‘only, but also our own souls, because
‘ye were dear to us? *1 Thes. 2. 8.* And
‘will you also listen to their scurrulous
‘imputations, who compasse us about
‘with words of hatred, and say: Come,
‘and let us smite them with the tongue
‘(who cannot now smite them with
‘the sword) and let us not give heed to
‘any of their words. *Jer. 18. 18.* Why?
‘Sirs, ye are our work in the Lord. If
‘we are not the Ministers of Christ
‘to others, yet doubtlesse we are unto
‘you, for the seal of our ministry are ye
‘in the Lord *1 Cor. 9. 1, 2* Say you, ay, but
‘we are antichristian? however we cloak
‘it over, or cover it up? But sirs, upon
what reason? whence riseth it? Are we
put into the Ministry by antichrist?
No, But by instruments that are his pro-
fessed and open adversaries. Do we pro-
mote antichrist by our Ministry? Nei-
ther: This is to pluck him up root and
branch, & to prefer Jesus Christ in all his
Offices. Are we protected in our ministry
by antichrist? Nor this, unlesse the croa-
kings of those froggs which come out
of his mouth, the contradictions, calum-

Christ's Commission-Officer :

nies and comminations of his Priests & Jesuites (which have immixed themselves with separatists of all sorts) be our shield and protection. Have we not been persecuted in our ministry by Antichrist? Surely yes; what else doth the Book of Martyrs attest? and the bond, blood and ashes of Holy *Bradford, Sanders, Rogers*, and the rest in *Q. M.* daies? On the other hand. Have not the purposes of the zealous Ministers in England been eminently for Christ? To exalt his salvation, and with the ejection and downfall of that man of sin? Witnesse else both presses and Pulpits. Hath not the presence of Christ been eminently with the zealous ministry of England? to blast the policies, and break the power of Antichrist, prospering them in his own work & against the wiles & wrath of that wicked one? Speak malice it self & spare not. Hath not the power of Christ been eminently active by, and apparent in the zealous Ministry of England? Ask others else? If I may not appeal to your own consciencies: whether their sermons have not fallen like thunder and lightning upon them? and the weapons

weapons of their warfare have not been mighty, through God, to the pulling down of strong holds? and pierced even to the dividing asunder of soul & spirit? Nay once more, have there not been, and yet are the prints & characters of the Ministers of Christ eminently found upon the zealous Ministers of England? compare them else, with these Epistles to *Timothy* and *Titus*. Sirs, what else have been and are their dispositions and qualifications for the Ministry, but such as Christ hath propounded? What else their deligation to the ministry, for the substance of it, but such as Christ hath prescribed? What else the discharge of their Ministry, for the scope and main of it, but such as Christ hath pressed? Allowing in all this for humane infirmities, for you may not think we cease to be men, when we come to be Ministers. Lastly what else the doctrine which they did and do still minister, but such as Christ and his Apostles preached? 'And
'are we yet Antichristian? Whence, or
'why is it? Do you tel us we were ordai-
'ned by Bishops (at least severall of us)
'and these are antichristian? But Sirs,
'if

' if you can content your selves with so
 ' little charity, I must, and do count it my
 ' duty to labour for more honesty, than
 ' to brand those holy and learned men
 ' with being Antichristian, who first
 ' brought us from under the yoke of
 ' Antichrist, and burn'd in flames of
 ' Martyrdom, by his cruelty, for the caus
 ' of Christ. Thus did these zealous Bi-
 ' shops: *Cranmer, Farrer, Latimer, Hooper,*
 ' *Ridley.* And I doubt not but many others
 ' since would have sealed the same cause,
 ' upon the same call, with their choicest
 ' blood, whose works and writings for
 ' piety and against Popery, wil speak for
 ' them among the living, when you are
 ' sleeping among the dead. Can Satan
 ' thus cast out Satan? * or would Anti-
 ' christ so consume and cast out Anti-
 ' christ? Well: but should your preju-
 ' dice passe; and we suppose with you,
 ' our English Bishops to have been all
 ' Antichristian, yet will you be to seek
 ' for proof of your sequele: that all those
 ' are Antichristian too, who were ordai-
 ' ned by Bishops: unlesse you will hap-
 ' pily call your lease or land Antichri-
 ' stian, because this was derived from, or
 that

* Mar. 3.
 33.

that drawn up by a Popish Land-lord,
Ordination of Presbyters was not annexed to a bishop as such only, for he could not ordain a Presbyter, unlessse himself had been ordained a Presbyter. Nor did he ordain any Presbyters singly by himself, but stil with the concurrence of other Presbyters. The premises do plainly enough evince, That one Presbyter may assist in the Ordination of other Presbyters: That ordination by Presbyters is Gods Ordinance: That Ministers so ordained must be acknowledged Gods Officers. If therefore this Bishop, together with other Presbyters, may warrantably ordain in the capacity of a Presbyter, and one so ordained by him must be reputed the Officer of Christ; with what right, or by what rule shall the same man ordained by this Bishop be rejected for an Officer of Antichrist? If this Bishop loveth to have the preheminence, over the other Presbyters in Ordination, & layeth hold upon it by a divine right, (generally they have claimed by an humane only) it is his sin, but doth no way annul or alter the substance of this mans

* see Fox's
Acts and
Monuments
 book 2 be-
 ginning, or
Speeds Hi-
story, or
Fullers Ecl.
History.
 *see *Whites*
way to the
Chub,
 1st. 49.

' man's ordination: no more than doth
 ' the same Bishops administration of the
 ' Lord's Supper, upon the same aims and
 ' affectation, admit this Supper to any
 ' pious soul. We wel know, he may law-
 ' fully do this (as likewise that) in the ca-
 ' pacity of a Presbyter. Say you yet that
 ' our Ministry in *England* is Antichristi-
 ' an, because our ordination came from
 ' *Rome*, from Antichrist? If so, you may
 ' not be offended if I tell you that this
 ' change is either utterly fall, or very fal-
 ' lacious. Would you attempt the proof
 ' of *Eng'and's* conversion and Ministry
 ' to have come originally from *Rome*? you
 ' may indeed gratifie the Jesuites who
 ' have been long striving in this subject,
 ' but with no success: But you should do
 ' wel first to consult our English Chroni-
 ' clers upon this subject, * and the just
 ' conquest, which some have already got
 ' * upon this point: and by that time you
 ' will easily resolve, that these were not
 ' from *Rome*, and if you please to read on,
 ' may soon inform your self what stout
 ' champions against *Rome's* apostacy, have
 ' been usually found among our English
 ' Ministry. We do and must tell you, that
 our

our ordination came from Christ, not
 from *Rome*, not from Antichrist, though
 it is true it hath miserably been conta-
 minated by Antichrist, as what office or
 ordinance in the Church hath not?
 Now that we must part with an ordi-
 nance of Christ, because it hath sometime
 been possessed by, and passed to us tho-
 row the hands of such, as have served
 and set up Antichrist, pray shew us, who
 are wholly to seek of such a Scripture.
 Must the Jews cast away the golden ves-
 sels of Sion, because they had been quafft
 in, in the literal [the figure of this my-
 sticall] Babylon? or must they not ra-
 ther carry them back, into the Temple in ⁿ⁾ *Ezra 5.*
Jerusalem, (n) which was a type of Jesus. 14, 15.
 Or did they cease to be the vessels of the
 Temple (I know they ceased to be ves-
 sels in the Temple) while they were
 carried to Babylon, or were kept there?
 Farewell all Churches, constitutions,
 and ordinances of Christ; if their com-
 ing to us thorow the bold intrusions
 and invasions of Antichrist, may divest
 us. yea, and farewell the offices of
 Christ too, for upon which of these
 hath he not been and stil is an usurper?
 But

' But blessed be God, all the cunning and
 ' commixtures of Antichrist are not able
 ' to vacate one constitution of Jesus
 ' Christ. Baptism and the Lord's Supper,
 ' notwithstanding all his usurpations
 ' and additions, have been, and still are,
 ' the blessed Ordinances of our Lord &
 ' Saviour, and shal be till the worlds end,
 ' *Mat. 28. 19. cum 20. 1 Cor. 11. 26.* we
 ' have his security therefore; and may
 ' thence easily assume the continuance of
 ' an office-Ministry, for dispensing thele
 ' Ordinances, and consequently of Ordina-
 ' tion likewise; * the Scripture prescri-
 ' bing this as the onely course of putting
 ' men into office, *Tit. 1. 5. &c.* and
 ' never promising such office-Ministers
 ' since the Apostles days, as shal be with-
 ' out ordination to the Ministry. Come
 ' then beloved, suffer not your selves to
 ' be detained with such prejudices, or be
 ' drawn aside with such pretexts from
 ' the ordained and office-Ministers of Je-
 ' sus. But receiv such in the Lord with all
 ' gladness, and hold them in reputation,
 ' *Phil. 2. 29.* neither making nor taking
 ' up false reports against them, neither re-
 ' fusing to hear, nor to honour them; e-
 ' specially

* see these
 things pro-
 ved before

especially remembering what Christ hath told you. Hear them, and you hear him; receive them, & you receive him; despise them, and you despise him; and if you despise him, you despise him that sent him, *Luk. 11. 16. Mat. 10. 40.* 'Tis true, there is little other due to us, than what scurrilous tongues and pens take liberty to load us with, if we be look'd upon as we are in our selves; sinfull men, that may be in this respect the least of Saints, (o) and chiefest of sinners, (p) as *Paul* saith of himself. But there is a double honour which is due unto us, if we be look'd upon as labourers in the Word and Doctrine, as the messengers and Ministers of Jesus, *1 Tim. 5. 17.* Sirs, as little respect as you will for man's, for our own sake; yet much is due, for the message sake, for the Ministeries sake, for our Masters sake. In this regard, *Paul* tells *Philemon* that he oweth him his very self, *Phil. 19.* If you enquire of the best of Ministers as men, *Elias*, one of the lofliest Prophets is a man of like passions, *Jam. 5. 17.* Alas! wee have the same Devill to assault us, the same deceitfull world to allure us, and the same desperately wicked heart

to assist to them, and betray us. But if you enquire of us as Ministers, we are fellow-helpers concerning you, *2 Cor. 8. 23.* overseers of you, *Act. 20. 28.* that are to rule over you, *Heb. 13. 7, 17.* and are over you in the Lord, *1 Thes 5. 12.* We are fellow-workers unto the kingdom of God, workers together with God, *1 Cor. 6. 1.* Embassadors for Christ, as though God did beseech you by us, *2 Cor. 5. 20.* Let me therefore Christians say this unto you, especially of the Congregations concerned in those, which are solemnly to be set apart to the office and work of the Ministry this day, as *Paul* said of *Timotheus* unto the *Corinthians*, with a very little change, *1 Cor. 16. 10, 11.* If *Timotheus*, if these come to you, see that they may be with you without fear, for they work the work of the Lord, as we also do. Let no man therefore despise them, but conduct them in and out, in the work of the Lord with peace.

Soli Deo sit gloria, Amen.

FINIS.

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